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THE QUARTERLY

JOURNAL OF PROPHECY.

"NOT THE WISDOM OF THIS WORLD."—1 COR. II. 6.

SCIANT IGITUR, QUI PROPHETAS NON INTELLIGUNT, NEC SCIRE DESIDERANT,
ASSERENTES SE TANTUM EVANGELIO ESSE CONTENTOS,
CHRISTI NESCIRE MYSTERIUM.

JEROME IN EP. AD EPH.

VOL. XXIV.

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June, 1872.

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THE QUARTERLY

JOURNAL OF PROPHECY.

JANUARY 1872.

Art. I.—MAN IN EDEN AND OUT OF EDEN; WITH A HINT AS TO THE CHERUBIM.

Genesis iii. 22–24.

These few words, "So He drove out the man, and He placed at the east of Eden cherubim" (Gen. iii. 24), bring before us a scene which shows us, side by side, the severity and the goodness of God, the issues of sin and the promises of grace, the doom of man's condemnation and the hopes of his deliverance.

The judgment inflicted on Adam is described in the words, "Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken; so he drove out the man;" and it is explicit, comprehensive, and disastrous.

The man alluded to is none other than he whom, at the beginning, Jehovah made in "His own image," and into whose hands the earth was given. It is Adam, the representative of the Creator, and the trustee for creation. It is our first parent, from whom we derive our life, and with whom it lay to establish or subvert the interests of his race.

This man was placed in the *garden of Eden* as his residence, and all blessed things were heaped around him. For "Eden" was at least a scene of true *enjoyment*, and nothing to hurt or offend was there. Over the wide earth there were beauty, and order, and fruitfulness; but "Eden" was a spot where the finger of God was conspicuous, and where His riches were profusely lavished. Indeed, we may gather from the 8th

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verse of the second chapter of Genesis, which records "that Jehovah planted a garden eastward in Eden," that not only was there a region of superlative magnificence called "Eden," or Delight, but that *within* this rare enclosure there was a spot more exquisite still; a recess, described as "Paradise in Eden," at the very threshold of heaven, and where would stand the ladder on which angels descended; where too was the shrine of God, over which His radiant symbol floated.

"Eden" was not less a scene of vigorous *activity* than of true enjoyment; and man, though never weary, never was at rest. His duty was to "keep and dress," to protect and cultivate the fair policy which stretched around him. And in this occupation he had employment without fatigue, labour without exhaustion, and exertion without effort. No sweat ever stood upon his brow, and his arm complains of no toil. Yet he plants and prunes his groves and orchards, as one who is responsible for his inheritance, and who desires to see it flourish in loveliness and order.

But "Eden" was a scene of heavenly *fellowship* as much as a scene of enjoyment and activity, for there man held holy communion with all holy ones. "The morning stars" claimed as their associate the creature over whose birth they had rejoiced, and man conversed sweetly with angel. But with higher than angel, for "the Lord walked in the garden," and conversed with man. From the first hour when "Eden" was spread out, Jehovah was doubtless there, and the Shekinah token of His presence was resplendent as a star. The glorious "flame,"—the emblem of divinity,—would rest above Paradise; whilst the emblem of man and angel in joyful union,—the winged "cherubim,"—would also be there. And in this "holy of holies," would Adam meet his God face to face, with calm delight. Everywhere throughout the dominion given to him, he loves to track his Father's steps, and praise Him with a song; but from all his surveys he returns, at the close of each day, to the shining pavilion where Jehovah sits enthroned, to worship as the angels did.

Such was man's first estate, and it wanted no element of felicity. The firmament was serene, and the soil unblighted. "Eden" was made for the man, and the man was made for "Eden." Nevertheless, all that was abdicated, all that was revoked; and *the loss* of so goodly an inheritance was of itself a judgment. To lose Paradise was sad; to lose Eden, to lose earth, to lose angels, to lose God, was very sad. But Adam fell, and the sceptre is dropped, the covenant is broken, and the heir is set aside.

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Perhaps it would be a gentle intimation which was issued at first, and man was left to carry out the decree of God in his own way; for we are told in the 23d verse, "That the Lord sent him forth from the garden of Eden to till the ground from whence he was taken." But in the 24th verse we read, "So He drove out the man," and, as by a stern and implacable divorce, severed him from all his heritage. Now that it has come to this, most reluctant is "*the man*" to quit his fair abode; and we can almost fancy him lingering, doubting, weeping, pleading, refusing, and even grasping every branch or twig he passed, if by any means he might continue amid the bowers of "Eden." It could not be, however. The forbidden fruit had been plucked, and judgment must be executed. An arm he cannot vanquish drags him from his retreat, and forces him through the gate of "Paradise," and of "Eden" too. "So He thrust out Adam."

It was dark enough to be deprived of happiness and dominion, to be banished from the suburb of heaven and turned out of the sanctuary of God. To lose all he lost was sore judgment; and might not wrath be here stayed? Yet was there judgment behind judgment; for he who is "driven from Eden" is by the same sentence "driven out" into the desolation and disquietude and disorder of the wilderness. The curse smote the earth when Adam fell, and into a curse-smitten earth is fallen Adam thrust.

"Driven" from Paradise, man is driven amidst a scene of *ruin*, for the enamel is gone from creation, and all its stones are shaken from their place. In his days of honour, Adam used to pass out of "Paradise" into "Eden," and from "Eden" into the domain beyond, with its rivers and woods and hills; and all was steadfast, and harmonious, and bright. No hurricane swept the sky, no earthquake cleft the ground, no groan was heard from all existence. But now the winds are abroad, and the night is dark, and suffering abounds, for a curse has come up upon all things, in room of the primal blessing.

There is *labour* as well as ruin in the scene man has exchanged for "Eden," and it is weariness now as well as work. In his noble days, Adam was always busy, yet never strained. He wrought, but fainted not; he was active, but with no infirmity or ache; he only needed to check or to train the teeming prodigality of nature; he had only to call the beasts, and they came or fled; he had only to look up, and the clouds dropped fatness, and every leaf was cooled with the early dew. But now all things have escaped from his control, and the elements are at war with him. The sentence has gone out, "In the

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sweat of thy face shalt thou eat bread," and with the labour of his hands shall he consume his strength, till he mingle his dust with the dust from which it sprung.

The wilderness was a scene of *change* to evicted Adam, as well as of ruin and labour; for now is there nothing stable or uniform or trustworthy. Hitherto, though capable of progress, man was not subject to abatement or mutation; and though he might be happier to-morrow, yet would his prosperity continue substantially the same. But it is progress, or increase, or growth no longer, it is altogether change; it is not advancement, it is evermore vicissitude; it is not promotion, but always descent with him. The sky varies its phenomena ungenially from hour to hour, the hills are mouldering into the vale, the fields in bloom when the sun rose, are in decay by evening; and so man has no continuance here, nor does he know what even an hour may disclose.

But we must add *grief* to ruin and labour and change, as the calamitous experience of Adam when exiled from "Eden," and bear in mind that it was all fear if he looked forward, all remorse if he cast his eye backward. How could he think upon the possession he had cast away, and survey the judgment he had called forth, without a pang? His heart was full of care, and he trembled for what might be lying in ambush for his feet at the next step. He knew what an anathema had fallen on every beast and bird and blade for his offence. And would it not oppress him unto agony to realise the countless myriads who were to suffer, and weep, and perish, as the fruit of his disobedience? Nothing then, but grief, deep and bitter, could fill, and cloud, and harrow the breast of man "driven out from Eden" upon the dark waste, which his own culpable facility had stripped of all its lustre.

Then along with ruin, and labour, and change, and grief, there came *death* to aggravate the woe which had followed man out of Paradise. No death, but blissful undyingness was the law of man's first condition, and soul and body were alike imperishable. But with sin, dying came in, and came in as an avenger, more than as an attendant. Man was now lamentably conscious that he possessed not invincible strength, nor health which could contend with infirmity. On the contrary, he knew that the poison of sin was in his veins, and that the course of life was a race with death.

The last form in which judgment overtook "the man when driven out of Eden," and worse perhaps than ruin, or labour, or change, or grief, or death, was what can only be termed *excommunication*. But now "the holiest of all," the "She-

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kinah" and "the cherubim," as well as "Eden" or "Paradise," are shut against his access. The ruler of God's earth could at all times approach to God's tabernacle, and his joy was to stand with angels before "the flame" of deity, and adore, unscorched and unawed, the Eternal One. But "driven out" of "Paradise" and "Eden," out from "the holy place," and the very "outer court," Adam leaves "the holiest of all," where blazed the effulgent regalia of the Great King; and he is sundered and cut off from angels and God. Yonder "*the Shekinah*" flashes, and here "*the cherubim*" touch wings; but he can no longer mingle with the one, nor gaze upon the other. He is hurried away from the vestibule of heaven; and the glorious society he loved so much, regards him with alarm. "Honour and majesty are before Jehovah; strength and beauty are in His sanctuary." But no more can Adam lift his eye to "the place where Jehovah's honour dwelleth." Exiled from the court, he is excommunicated from the temple. The crown has fallen from the head of a king; the priest's hand has dropped the censer; the worship of Eden is at an end, and the worshipper is an outcast.

If we would know what it is we are delivered from through grace, we must know what we were delivered up to because of sin; and let us not turn away from the judgment inflicted upon Adam, as it is compendiously but awfully declared in Scripture. He was "*driven forth*" from all good; and he was "*driven forth*" amid all evil. And was there ever, or could there be, a reverse so grievous and so reproachful, so sudden, so utter, and so conclusive? Here are two scenes,—one of man in "Eden," another of man "thrust out;" and the contrast is almost more than we can steadily look at. Ah! it is summer, delicious and fragrant *there!* but *here* it is winter, with its loud winds and chilling snows. Paradise unseared and Adam erect; it is the inheritance and the heir, the prince and his realm! The wilderness, haggard and angry, man without a home or sanctuary; this is the curse and the culprit, the prison and the outlaw!

Yet this contrast is not to be viewed simply with reference to the first transgressor; for the solemn truth is, that ourselves are both parties to Adam's revolt and partakers of his punishment. It was not "the man," but the race, who ate of the interdicted tree, and it is the race who have been ejected from the illuminated "garden." It is mankind as well as "the man" with whom God is wroth, and from whom He has recalled the light of His countenance. The palace of "Eden," how superb it was! but *that* we all have lost in Adam. The desert of the

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fall, how miserable! but *this* is what we inherit through Adam. The judgment was pronounced upon the first man, but it redounds on all men.

What had we to do with Adam, or Adam with us? the fretting heart of unbelief may ask if it choose. We may say, Which of us had any intention of leaving Paradise? and we will hesitate and argue ere we admit that we are in ruins. If God do banish us, without giving us the chance of staying, we will protest against the harsh anomaly as iniquitous, and frown back on Him who has the heart to frown at us. Yet what avails such sullenness and clamour? The judgment is in course of execution; and we neither can deny the fact nor evade the stroke. Our doom may be repealed, but certain it is that the sentence has gone forth, and the whole race were driven out of Eden when Adam left it, six thousand years ago. "By one man's disobedience many were made sinners; and by the offence of one, judgment came upon all men to condemnation." We all are removed afar off from the splendour of "the Shekinah," and rejected from the fellowship of "the cherubim;" neither God nor angels will make us welcome to their seat.

The voice of Judgment is exceeding loud in the event of the fall, but not louder than the voice of Mercy, which was revealed in such sweet sounds as these: "The Lord God sent him to till the ground from which he was taken: and He placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life."

The word "*therefore*" at the commencement of the 23d verse, and which accurately expresses the original, connects that verse with this clause in the previous one. "Lest he now put forth his hand, and take also of the tree of life, and eat and live for ever,"—ushers in the first accent of mercy; for it intimates that one end God had in "*driving out the man,*" was to prevent him becoming an immortal sinner "by eating of the tree of life." Adam had eaten of one sacramental tree, in contradiction to the divine will, and had incensed the Almighty. But let him eat of the other sacramental tree, and he is sealed in guilt, he is fixed in ruin, and his overthrow cannot be retrieved. "*Therefore*" did the Lord thrust him out from where the tree of life stood, and made the bolt of judgment the means of salvation.

And did it not betoken mercy that, at the moment of provocation, God did not resort to compulsion, but "*sent*" the man quietly away, as if He would not shake a leaf in carrying out the inevitable sentence. It was found that, in the end, the rebel must "*be driven out,*" must be sawed off, as is done with a

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withered branch, must be amputated, as is done with the diseased limb; but such was the Father's commiseration for His child, now that there was terror on every side, that He gently signifies to him, with a tear, that he must prepare to leave his bright habitation. "*He sent him forth,*" simply setting open the gate and showing him the way.

The Lord "*sent Adam out;*" but let it be noticed, it was "*to till the ground.*" And there was a ray of mercy in this too, for it said, that there was blessing in the soil after all, and that God had use for Adam in the world still. The indignant Sovereign might have broken in pieces the earthen vessel which was no longer fit to serve in the tabernacle, or have left it in its emptiness to the scorn of all. But when man has ceased to be a servant in the house, he is made a husbandman in the vineyard. He "tills," if he is afraid to worship.

It was in mercy, besides, that God did not lay "Eden" waste, and turn it into a desert, when it was lost, but only banished its lord. He could have sunk it under many waves, as He afterwards did with the old world, or burned it to ashes like Sodom. But He spared it, and bade it yet remain, as if to let Adam know that a day might come when it would be his again.

In another way God whispered mercy to our first parent when tempted and overthrown; for He detained him in the neighbourhood of his old abode, and still the broad rivers and massive trees of Paradise were within sight. Cain was dismissed into Nod, for he had refused to expiate as well as dared to transgress. But in His forbearance God suffers Adam to linger near the skirts of "Eden;" and as he strayed along the Pishon, or the Gihon, or the Hiddekel, or the Euphrates, he felt that he was not, after all, very far off from the garden whence they issued. The swallow has been scared from its nest, but the nest hangs beneath the ledge.

All these tokens of mercy that we have glanced at must have alleviated the anguish of the fall; yet were they merely prelusive, and *the mercy* which transmuted despair into hope was that which shone from "the cherubim placed at the east of the garden, with a flaming sword, which turned every way, to keep the way of the tree of life;" read in connection with the 21st verse, which relates, that "the Lord God made for the man and his wife coats of skins, and clothed them."

The idea most commonly attached to the statements just quoted is, that when God sent Adam with Eve away from Paradise, he stationed powerful creatures at the gate to scare the rebels, by fire and sword, from attempting to return; and these powerful creatures are just what each one's fancy can

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elicit from the scanty narrative. Theodorus Mopsuestenus would have them to be savage animals, who stood at the avenues of Paradise; and according to Rashi they were supernatural ministers of terror. The Egyptian sphinx, and the Persian griffin, both of which are derived from the cherubim of Moses, are always represented as guarding their temples, and warding off intruders or assailants with remorseless alacrity. We trace the facts of Moses not less in the legend of Argus, who kept watch with a hundred eyes, and in the fable of the Hesperides, whose garden, with its golden apples, a sleepless dragon guarded night and day. But still the view that meets us is one of jealousy and fierceness.

Such a conception of "*the cherubim*," however, is, to say the very least, both unlikely and unnatural; for surely neither angel, nor sword, nor fire, was needed to deter and keep back two lone fugitives who were shaking with fear all over, and who would only be too anxious to get as far as their strength would carry them from the presence and the vision of their offended Judge?

Most inconsistent, too, would it have been with the feelings and the design of Him who had borne with Adam thus far in infinite clemency, and had not slain him on the sward where he shook the fatal tree, to aggravate the terrors of the palpitating outlaw, and quench his light for ever, by letting down before him nothing but the thick bosses of his adamantine buckler.

And what can be more improbable than to fancy that it was angels who were intrusted with the dire office of excluding man from Paradise, when we call to mind that their certain employment and best delight are to "minister in love to the heirs of salvation," and cheer them on to glory and honour and immortality?

There does not seem, then, any feasibility in the usual rendering of "the cherubim," and anything so harsh and ungracious seems excluded by what we know alike of Adam, and angels, and God. But it will go to confirm us in our rejection of such a view if we explain further that the word, "*keep the way*," does not necessarily or uniformly signify to "*keep from*," but not seldom to keep it open.

Thus, in 1 Samuel ix. 24, we read, "It hath been kept for thee;" in Judges ii. 22, we read, "Prove whether they will keep in the way of the Lord;" in 2 Chronicles xxxiv. 9, we read, "The Levites kept—kept open—the doors;" in Proverbs ii. 20, we read, "Keep the paths of the righteous," and abide in them; and in 1 Samuel ii. 9, we read, "He will keep the feet of His saints." In Genesis ii. 15, we read, "He put him into

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the garden to dress it and keep it," so that it might serve its purpose; in Genesis xviii. 19, we read, "They shall keep the way of the Lord," by walking in it; in Genesis xxviii. 20, we read, "If God will keep me in this way that I go;" in 1 Samuel ii. 9, we read, "He will keep the feet of His saints," so that they shall not miss the road; in 2 Samuel xvi. 21, we read, "Which He hath left to keep the house" in order for His return; in Proverbs viii. 32, we read, "Blessed are they that keep my ways," in the sense of treading them; in Ecclesiastes, v. 13, we read of "riches kept for the owners;" in Psalm xxxvii. 34, we read, "Wait on the Lord and keep His way," in the love and use of it. All these passages show that to "*keep a way*" is not to keep it shut, but may mean to "keep it open," if the context should require. If the Levite "keep the charge of the Lord," it is not to prevent, but to promote the worship; and if Jehovah "keepeth covenant and mercy," it is surely not to deprive but to make good. And so we are quite warranted to interpret, "keep the way of the tree of life" as meaning that it would be maintained as a highway or thoroughfare, should such an exegesis fit into the narrative, and throw light upon the passage.

That the context, however, in the present instance, necessitates this exposition, is obvious from what is said at the 21st verse as to "the skins;" for these "skins" being "the skins" of beasts, these beasts must have been slain by permission; but as yet no permission had been given to use animals for food, and therefore the beasts in whose "skins" Adam and Eve were "clothed" must have been slain by permission, if not command, for sacrifice. If, however, even at the moment when "*the cherubim*" were first discerned beyond Paradise, the blood of sacrifice, divinely instituted and typically significant, had flowed for the atonement of sin, it is evident that "the way to the tree of life" was not blocked up, and that "*the cherubim*" were not appointed either to intimidate or avenge.

With these explanations as a basis, there cannot be much difficulty in recognising the Mercy that radiates from the scene depicted by the words, "And He placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life."

In regard to "the cherubim," the commonest idea is, that they were celestial existences, or superhuman creatures, of some form, though it may not be easy either to define their nature, or describe their appearance. There is not, however, a single passage or expression in Scripture which would countenance

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this view, and, at all events, not one by which it can be established. No doubt we read of "cherubim" in Exodus and Ezekiel; as also of what seems meant to denote the same appearance in Isaiah (if we hold "seraphim" as identical with "*cherubim*"); and in the Apocalypse, where certain "living things" are introduced: but by no effort of ingenuity can we, after all, extract more from the terms used and the description given than that of emblematical figures. And this view will be strongly confirmed, should it be found, at length, that the word "cherub," which heretofore has so perplexed etymologists, is the Egyptian, or Coptic word which means to shape, or carve, or sculpture.

"*Cherubim,*" then, must not be taken for angels, but regarded as figures: they do not represent a class of beings, but are a style of symbols. It cannot be rendered even probable that they are creatures; for the expression contains no other idea than that of sculptures or similitudes. How they were formed, and of what substance,—whether they were chiselled or cast, whether in the fashion of tapestry or statuary, of stone, or wood, or metal,—we are not informed; but every reason have we to believe that they were colossal emblems, designed to be a revelation of spiritual and divine truth.

Were it simply said "*cherubim,*" in the account of them by Moses, we might perhaps need to rest satisfied with an indefinite explanation of their import and use; but the expression is "*the cherubim,*" and this peculiarity of phrase can only be meant to suggest that "*the cherubim*" of Eden, which no Hebrew had ever seen, were just "*the cherubim*" of the Tabernacle, with which every Hebrew was acquainted. Let an Israelite be told of "*cherubim in Eden,*" and he would ask, "What are 'cherubim?'" But speak to him of "*the cherubim,*" and he would reply, "Yes; I understand you: '*the cherubim,*' mean cherubim like our own."

But if we go to the ark for the divine idea of "*the cherubim,*" we cannot doubt that the emblem was intended to represent the two great families of God, as known on earth and in Paradise,—angels and men. There may be other beings in the great universe; but the only creatures that had connection with this world were angels and men,—men, whose abode was Eden, and angels, who made haste to welcome God's youngest son. Man and angel, however, as they were created, both stood upon the Godhead of Christ as their basis; and as they met in Paradise, man and angel embraced each other in love. But the emblem of this was "*the cherubim*" in the holiest of all, standing on the golden lid, and stretching out their wings until they joined.

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"*The cherubim*" of the Tabernacle symbolised creation in its two families as the Creator designed it to be—both having their foundation on the Son of God, the wings of both meeting in blessed concord, and both adoring Him who made and upheld them with solemn reverence. But "*the cherubim*" of the Tabernacle were only a repetition or a reprint of "*the cherubim*" in Eden; and so we are fairly entitled to infer regarding the primeval emblems that they embodied and set forth the union of all creatureship in the Creator. "The cherubim," says Hardwick, in his "Christ and Other Masters," i. 98, "were emblems, or rather one compounded emblem, of the highest forms of creature-life, especially the human; and their appearance was a pledge to man of his continued interest in the seat from which he was expelled." But he should have added, that from the beginning they were a majestic token of the harmony Jehovah was fain should exist between man and angel and Himself.

Had it been stated that "*the cherubim*" were modelled for the first time when Paradise was lost and man driven out, we would have no right to associate them with the previous condition of Eden in its integrity: but the record is "*He placed,*" or set up; as if by the phrase selected we were to understand that the divine symbol of a creation united to God and united in itself, was not "carved" at this moment, but simply brought from the centre to the skirts of the sacred enclosure. It was not sculptured, but "*placed.*"

It must, however, be noticed, at the same time, that the word "*place,*" used by the inspired historian, does not signify merely to fix, but to "*place in a tabernacle;*" for it is the same term which in Joshua xviii. 1, is translated "They set up the tabernacle;" and in Leviticus xxvi. 11, "I will set up my tabernacle among you;" as also in Psalm lxxviii. 60, where we read, "The tent which He placed among men." There must, then, have been "*a tabernacle,*" a sanctuary prepared, where "*the cherubim*" were set up and exhibited. In all likelihood there had been a glorious shrine in Eden, where these figures were seen by every eye; and now that the first sanctuary is shut up, another is provided. "The cherubim were placed in a tabernacle at the east of the garden of Eden."

There was likewise "a flaming sword which turned every way;" and, as in all Biblical instances, "the fire" was the visible sign of God in His glory. "*A flaming sword,*" simply imports a flame of overpowering intensity; and if it is said to "*turn every way,*" this denotes "*enfolding itself,*" as we learn from Ezekiel i. 4, or revolving with endless rapidity. As "*a*

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sword," the emblem flashed with a most piercing lustre; as "*a flame,*" it shot and revolved and blazed with a never-resting energy of motion. "*The flame*" was always active, and its rays were sharp as "*a sword*"—the chosen emblem of God in His majesty and power, in whose presence every creature veils the eye, and whose light scatters all darkness.

But the emblem of "*sword-like flame,*" proclaiming Jehovah in His unspotted holiness and insufferable glory, enveloped "*the cherubim,*" and hung in the same "*Tabernacle*" with them. Ezekiel tells us, that "out of the midst of the fire" came the cherubim;" and Moses tells us "that the cherubim and the flaming sword were both placed in the sanctuary outside the garden." Once the shrine and the symbol were in "*the midst* of the Paradise of God," close by the tree of life; but they have been removed in haste, and now are to be seen "at the east of the garden of Eden."

It must be borne in mind, that in the wilderness-Tabernacle, the door of entrance was on the east side, and right opposite the altar of sacrifice. It might, then, have been in typical anticipation of this arrangement of other days, that the sanctuary, with its Shekinah and cherubim, which used to stand in Paradise, was placed now on the east of Eden: and in that case we will not be far wrong should we conclude, *first*, that there was an altar of sacrifice close by where the symbols brought from inner Paradise now shone out; and *secondly*, that the sanctuary, with its Shekinah, and cherubim, was not an impenetrable barrier, but an open gateway.

Perhaps the reason for the door of entrance in the wilderness-Tabernacle being placed on the east may be connected with what we learn about "the cherubim and flaming sword" being enshrined "at the east of the garden in Eden;" and so often as the Jewish worshipper lifted up the curtain to pass into the sacred area where were the altar and the laver, it is not unlikely that he thought of Adam treading the same path to meet the same God. At all events, this is clear, that "at the east of the garden in Eden" the Tabernacle stood, and here "the cherubim" embraced, and here shone the "flame" of Deity. Outside the sacred inclosure were the insignia of a blessed Creator and a happy creation raised; and thus was the remembrance preserved of what man enjoyed in the days when he had access to God, without a fear, and without a check.

What is meant, then, by the statement, "God placed in a Tabernacle cherubim, at the east of Paradise, and a flame intensely vivid and active to keep for man the way to the tree of

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life," is obvious enough; and it announces that even for man, fallen and accursed, there was a door through which he could return to God and heaven. The "Tabernacle," "the cherubim," and "the flame," were at once *a memorial* of what had been, to humble and sadden by remorse; *an appearance* of what yet is, to kindle and invigorate desire; *a pledge* also of what would in the end be, to stimulate and strengthen hope. And in this manner these symbols on the east of Paradise may well be said "to keep the way to the tree of life."

When man was "*driven out*," he was, as we have seen, removed from the august holy of holies in the bosom of Paradise, where Jehovah was visible, hard by "the tree of life," in His symbol of "flame," with the worshipping creation in the symbol of "the cherubim" before Him. No sooner, however, has the expulsion taken place, than those symbols which used to have their "*Tabernacle*" in Paradise, were led outside of "Eden," and set up in another "Tabernacle," there to apprise "the driven-out man" that here was the portal and the pathway by which "the tree of life" might be still approached.

The court of the great King has been transferred from the centre of "Paradise," to "the east of Eden;" and there is not the same access as before to "the tree of life." But the avenue is not shut and sealed; it is open, and "kept" open: for if not in the midst of the hallowed region, yet on its margin, the escutcheon of a God who delighted in the worship of men and angels was exhibited in transcendent splendour. And if ever hope shone upon the eye of Adam, and lighted up joy behind his tears, it was at the moment when he saw "the flame," and "the cherubim" in their "Tabernacle" at "the east of Eden:" for now he did know that "the tree of life" flourished still, and that there was access to it still; so that what had been sadly forfeited might in the end be blissfully regained.

No doubt, God must be approached, even in His "Tabernacle" at the east of Eden," by means of "sacrifice," which was now commanded. But let Adam slay the appointed victim; and with the blood thereof upon him, he can stand in the presence of that God who is "a consuming fire," and worship beneath "the cherubim," with the angels and the ransomed. Let him take hold of the promised Redeemer, dying in the fulness of time, as the Victim on the altar, and he enters Paradise again, to "eat the tree of life." Once might he have won immortality by his own hand, and infinite knowledge as well as infinite life would have been his for ever, through the covenant of works. But his own strength is for ever gone, and

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another must recover for him what he has lost. *That other*, even "the seed of the woman," has, however, made haste to help him in the day of calamity, and is ready to lead back "the driven-out man" to the holy of holies.

It is, then, a very sure as well as blessed truth, that if "all in Adam die," so "all in Christ shall be made alive," and that through the sacrifice of Calvary every man may return to Paradise. Sin has done for the whole race all that it did for Adam; and till we are forgiven through the merit of Jesus Christ—accepted by faith, imputed in grace—we can cherish no hope. But "the way of life" is open:—not the old one truly, yet a better; and if men are willing to come back, there is no hindrance: for thus saith Christ—"I am the Door; by Me, if any man enter in, he shall be saved." "Him that cometh unto Me I shall in nowise cast out." "Through Him have we access, by one Spirit, unto the Father." "Having boldness, we enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us through the veil, that is to say, His flesh."

"*The Door*" is open, then, to our fallen race, and "*the Way*" is free; so that all may now press on to "the Tree of Life," and gain the crown which Adam forfeited. Even the children of the kingdom will have to travel a while in the realm of evil, weak and sad. But it will not be always so, and it will not be so long. We die; and death humbles and alarms us. But as we fall asleep, Jesus will bid us "be of good cheer;" saying, "This day shalt thou be with Me in Paradise:" and, borne amid the "cherubim," restored to "the heavenly temple," welcomed into the nearest presence of God, "we shall go no more out."

Over "Paradise," on earth, we read the awful announcement, "So He drove out the man." On the gates of "the New Jerusalem," the inscription written by Jesus Himself is, "I give unto them eternal life; and they shall never perish, neither shall any one pluck them out of My hand."

Art. II.—NOTES ON EPHESIANS.

IV. 17. *This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind.*

The fervid utterances of verses 4th to 16th may be regarded as a parenthesis, though one adding cogency to the

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apostle's argument. He was enforcing the duty of keeping the unity of the Spirit in the bond of peace in the 3d verse; and that thought of the unity of the Spirit led him to enlarge in the eloquent, effective, and conclusive terms which have occupied the sentences that follow the exhortation; and now in this verse he returns to the hortatory again, "This I say then." Arising out of that duty of unity there is this to be done,—this solemn and important endeavour to be made,—so solemn and so important, that the apostle introduces it in the most forcible way. "I say." I announce it; I intimate it. But more. "I testify," or solemnly declare. Furthermore, this adjuration is "in the Lord." This expression, as used here, is not an appeal to Christ, not an oath of adjuration, but a statement of the element in which the testimony is uttered. It is as if he had said—I, in Christ, believing in Christ, united to Christ, appeal and testify to you, who are also in Christ, believing in Christ, united to Christ. It is an affectionate appeal, advice, exhortation, from the apostle to the Ephesians, as occupying the same platform, to walk worthy of their vocation.

Thus, to walk worthy of their vocation, they must walk—that is, live and act—differently from the other unconverted Gentiles around them, or as they indeed themselves formerly walked. They had been changed, converted, made different, and they must so live as to show that this change was real and true; not in name only and in words, but in very act and deed.

For that former walk was *in the vanity of their minds.* This was the sphere of their moral walk—vanity. Perhaps not simply, or rather certainly, not idolatry only, but what Alford calls the waste of the whole rational powers on worthless objects, and Ellicott, the general depravation of the mind (the higher moral and intellectual element) which was the universal characteristic of heathenism. It is true that the outward manifestation of this total degradation of soul was idolatry—a result which was natural, for the fallen nature, disliking a pure and holy God, formed gods after its own liking. Man desiderates a Deity. It is an innate feeling of his nature that himself is not the highest animation. Whether he will or not, his thoughts rise beyond time and space, and ring in his ears, in language to which he cannot be deaf, the fact that a superior power exists, and that to that superior power he owes obedience. Though this recognition of a God is all but universal, it does not follow that all seek or worship the same God. There is another and an antagonistic principle in fallen humanity, which would assimilate the Deity to itself. "Thou thoughtest that I

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was altogether such an one as thyself," is a key to much of the god-worship of men. And so a wicked world, running riot after the unholy imaginations of its own corrupted nature, has invested with the honours of Deity creations of its own in unnumbered thousands. The character of the various heathen nations is traceable in their gods. Reversing the Psalmist's language when he says, "Their makers are like unto them," we may lay it down as a true generalisation in respect to the deities of mere humanity, "They are like their makers."

Yet it is the perversity of human nature that has led it thus astray. Ever since that fatal morning when the hell-born suggestions of the serpent Satan seemed to the primal mother the wise counsels of superior knowledge, mere human investigation into divine things has been carried on with a bias towards error. We cannot believe that a holy God left men in so benighted a position as to shut them out from all conception of Himself, and yet recorded against them the fearful sentence, "The soul that sinneth, it shall die." Such a supposition is met in the face by the holiness and justice of God. Nor is revelation silent regarding so important a point. "That which may be known of God is manifested in or to them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made; even His eternal power and Godhead, so that they are without excuse." There was enough in nature to be a highway to nature's Creator. But there was a dark cloud between. There was a depraved and corrupted mind; and its emanations, instead of shooting up amid the worlds hung in space till they reached Him who hung them there by His Almighty fiat, kept grovelling amidst a deo-human instrumentality, only in a very slight degree, if at all, more exalted than itself. Once prostrated before a debased hero-theocracy, which they half-feared and half-despised, men continued satisfied. And as the claims of their self-invented gods were more easily met than those of a holier deity would have been, they avoided seeking a higher object of reverence, worship, and obedience. "When they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish hearts were darkened; professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves; who changed the truth of God into a lie, and wor-

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shipped and served the creature more than the Creator, who is God blessed for ever." The theology of the world leading them thus away from the true God, the consequences which resulted are little to be wondered at. Every step took them further from truth. Every new promulgation of divine law according to their code became only an allowance for or an incentive to vice, till at last the world arrived at the pitch of iniquity so graphically described by the apostle in the first chapter of Romans.

Such was the "vanity of mind," the depravity, the degradation, against which the apostle warns the Ephesians, and which he further describes in the two verses following:—

Vers. 18, 19. *Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.*

To what a lamentable condition does the indulgence in sin bring men! Its first effect is to cloud over the intellect or understanding, so that the mind ceases to be able to apprehend the things of God. This effect began to take place at the fall, and attaches in consequence of the fall to every individual of the human race. Some are called, however, out of this darkness into the light of Christ; but those who refuse that call, as multitudes have done in all ages, and as multitudes still do, sink deeper and deeper into darkness, become more and more incapable of taking in and understanding anything that appertains to the divine life. This inability to know God ends in alienation from the life of God; that is, total separation from, and hatred of, that kind or course of life which is God's gift—the whole of that spiritual life in the soul which owes its origin to its being the communicated life of God. The darkening of the understanding results in ignorance—deep-seated, all-pervading, ignorance; and through or on account of that ignorance the soul becomes alienated from God. The procuring cause of all this is then broadly stated. It all arises because of the blindness or hardness of their heart. Because of their obstinate, wilful, persistent, refusal to hear and obey the will of God. This is the mental and moral process, and the end is that they become "past feeling," apathetic and regardless of all good, and in practice give themselves up unresistingly, if not indeed willingly, to all and every kind of worldliness and self-indulgence. Sometimes the religion of Jesus has been blamed as permitting men to live in sin that grace may abound. In truth, however, the case is the reverse. The religion of Jesus

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is purity and holiness, and cannot exist in combination with indulgence in known sin. Without the controlling and restraining power of the grace of Christ, either internally in the heart, acting as a principle of life, or externally in its outward influence, acting as a prudential motive of restraint, the condition of senseless, shameless, hopeless conscience-searedness soon arises, and the man in this state gives himself over, willingly yields himself, to the indulgence of vice and sin. And God gives him over too. For even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind. What a picture of sin in two of the stages of its course! "By a perverted exercise of his free-will man plunges himself into sin; the deeper demersion in it is the judicial act of God." Then the expression, "to work all uncleanness with greediness," seems to point to that condition of sinfulness, when the man gives himself to sin with a deliberate purpose of making a business of it—when sinning from the pure and simple love of sinning is the studied condition of the man's life. What a fearful condition of wretchedness is thus reached! It is well to contemplate this, that we may be made to recoil from it; thankful, oh! how profoundly and eternally thankful, if it can be said of us, in the words of the next verse:—

Ver. 20. *But ye have not so learned Christ.*

The description which the apostle has just concluded did not apply to these Ephesian brethren. The "but you" is emphatic, bringing out a distinct and marked contrast between them and the heathen around them. Jesus Christ in His person and His office was to them a reality, and brought them into a clear knowledge of their position towards God, and therefore produced results the very opposite of those produced by the darkening of the understanding in those who refused to retain God in their knowledge.

Ver. 21. *If so be that ye have heard Him, and have been taught by Him as the truth is in Jesus.*

If so be, if it be indeed true, that ye have in reality heard Him, not simply listened to talk about Him, but heard His own potential voice in your souls; and thus hearing, have been taught by Him, been the subject of His own divine teaching. The Greek is "taught *in* Him," not *by* Him, and indicates the process of teaching or growth in divine knowledge in vital union with Jesus. And what is the object of this teaching? It is truth—truth in Jesus. "Truth is truth in its essence and perfection in Jesus," and is in grand contrast to the "vanity" of their mind in which the Gentiles walked.

So taught, there will be a twofold change wrought in them—

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a putting off, and a putting on, as the result of the renewing of the spirit of their mind.

Ver. 22. *That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts.*

This is the putting off. If they are taught in truth in Christ, they will put off and throw away, as they would an old and filthy garment, whatever in their former way of life or conversation appertained or belonged to the old man, the old unconverted nature—whatever pertained to them as unregenerate or unconverted persons. For this "old man," and all its belongings, "is corrupt, waxen corrupt, and involves destruction;" destruction being the end and outcome of all deceitful lusts. The Greek is, "The old man which is being corrupted according to the lusts of deceit," and the idea is that the unregenerate are in the process of corruption, or putrefying, involving destruction as the natural result of indulgence in lusts that deceive the soul. They look pleasant, but their looks are deceptive, and the reality is that they are poison to the soul. "Corruption and destruction are inseparably associated; man's old-nature lusts are his own executioners, fitting him more and more for eternal corruption."

Ver. 23. *And be renewed in the spirit of your mind.*

This putting off is a renewal, vital change, re-making, or recreation. It is a return to a former condition, and it is accomplished "by the spirit of your mind,"—the Holy Spirit united with your spirit and influencing your mind. Then this inner work of the Holy Spirit in the soul is manifested by an outward reformation.

Ver. 24. *And that ye put on the new man, which after God is created in righteousness and true holiness.*

The "putting off" is the negative side of the matter; the ceasing to do evil. The positive side is the "putting on;" the learning to do well. For the new nature is not simply and merely abstaining from sin; it is also a performing of that which is right and required by God. It is so different from the old condition of things that it is called "the new man." Old things are passed away, behold all things are become new. It is not so much the old nature renovated, as a new nature altogether—"the holy form of human life which results from redemption." This new nature is provided; for it is here said to be created, or, more accurately, "which hath been created." "The new man is, as it were, a holy garb or personality, not created in the case of each individual believer, but created once for all, and then individually assumed." Thus, as man lost the image of God in the first Adam, that image is restored to him

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again in the second Adam, so that he becomes a new creation in Christ Jesus. The character of this new nature is "righteousness and holiness of truth," in uprightness towards men and purity towards God. Thus the converts are warned of the Ephesian tendency towards the corruption of morals, and have set before them the renewal in righteousness and holiness in contrast with Gentile uncleanness and greediness.

Ver. 25. *Wherefore, putting away lying, speak every man truth with his neighbour; for we are members one of another.*

"Wherefore." Because, that is, of the new nature which they had assumed: because they had put off the old man and had put on the new man, let them bring forth fruit meet for that new character. So now to the end of the chapter we have a series of practical exhortations bearing on the actions of daily life, beginning with one on lying. Putting away, or having once for all put away, lying or falsehood, in the broadest sense of the expression, they are to speak the truth. The negative and positive characteristics are here referred to. There was a habit of falsehood springing out of selfishness, universally prevalent among all heathen nations; still prevalent among and characteristic of all non-Christian nations. This habit they, by their profession of Christ, had put off. The fallen nature is essentially selfish, and selfishness is the essence of sin, for sin is just the preference of self to God. And the selfish nature, disregarding God, disregards anything and everything that interferes with its own selfish aims and ends. This, in the profession of faith in Christ, is put off and put away, and a positive characteristic takes its place in contrast to it, namely, a profound and pervasive regard for truth. "Speak every man truth with his neighbour." This exhortation is strengthened by the statement, "for we are members one of another." How is it that Christians are members one of another? The reference is not to mere social ties, but to the great truth that, being all members of the body of Christ, members of Him who is the Truth and the Life, we are members not merely of one body, but of one another. We are identified with each other in Christ, and this instinctively leads Christians to truth towards one another. "One member could not injure another without injuring himself, as all have a common spiritual life and interest."

Ver. 26. *Be ye angry, and sin not: let not the sun go down upon your wrath.*

The Bible does not forbid anger in all circumstances. There is a righteous indignation against sin, which the good not only may but ought to feel. We have an example of this in the

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case of our Lord Himself, on that occasion when "He looked round about on them with anger, being grieved for the hardness of their hearts." The anger was for the dishonour done to His Father, and His Father's divine law of love. For the offenders, the sentiment was grief or sorrow. But the extent or kind of anger that is permissible is clearly set forth; it must be sinless. Be ye angry, but sin not. Let no passion, or hatred, or bitterness, mingle with it. When anger arises in our bosoms, let us test it at once by this touchstone, Will it stand defence before the judgment-seat of Christ.

Some have thought that the next clause limits the period to which anger may extend. But the mood of mind referred to in it is a totally different one. Wrath means personal irritation or exasperation, and is in this sentence forbidden. Let not the sun go down upon it; do not indulge it even for a day; let it have no existence in your soul. How appropriate this exhortation is we can all see. So also do we all feel the difficulty of acting up to it. But He who is our great exemplar was meek and lowly. No wrath or bitterness had ever any place in his life. And He who calls on us to follow in His footsteps will, in answer to our asking, give us the needed grace and strength to overcome the temptation to wrath, and, in the words of the next verse—

Ver. 27. *Neither give place to the devil.*

Nor yet, or also do not, give room or opportunity to the devil to be active or operative. As Peter puts it, "resist the devil." The great enemy and adversary of souls is here spoken of; he is real and personal, and he is ever active; he goeth about like a roaring lion, seeking whom he may devour. The apostle has just been speaking of anger and wrath, and he now indicates that the indulgence of such a mood of mind is just providing opportunity for the great adversary to get the advantage of us. This great adversary has many names given him in Scripture, according to the phases of his character desired to be brought before us. His personal name is Satan, "the adversary," embodying his intense hatred and antagonism to God and man. The name "devil" again presents him to us as the accuser or calumniator; and this is the name which is appropriate here, as indicating the advantage he is ever prepared to take of any outburst of unchristian feeling in the followers of Jesus towards their fellow-men. The general exhortation, then, to give him no scope or field to accuse, or no opportunity to carry out his schemes, has here a particular application. Give him no scope in this field—this matter of wrath or anger—to be the devil, the accuser, the calumniator, so far as you are concerned. What

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point and force is thus given to the exhortation against wrath! It is held up as the joint of the harness where the devil's arrows find easy ingress. This is the universal testimony of Scripture. "The works of the flesh are—wrath." "Put off all these, anger, wrath, malice." "Lifting up holy hands without wrath."

This is a most insidious wile or cunning plan of the adversary to ensnare men. The feeling is so natural, and rises so spontaneously in the human heart, and it seems withal to be so right to resent injury, and to be angry with him who injures. In the world's language, it is manly and noble to resent; and he who meekly suffers is a coward and a poltroon. But how different is the language of heaven! Paul could say, "I was injurious, but I obtained mercy." "God hath commended His love towards us, that, while we were yet sinners, Christ died for us." To us, for whom He died, His command is, "Love your enemies; bless them that curse you; do good to them that hate you; and pray for them that despitefully use you and persecute you." Thus shall we resist, and give no place to the devil.

Ver. 28. *Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.*

The grace of Christ takes possession of all classes of characters and changes them. Among these Ephesians there appear to have been some who, before the truth took possession of them, lived by stealing. The mountains near Ephesus were the abodes of bandits. Perhaps some of these, coming into the city to turn to account their ill-gotten gains, heard the word at Paul's mouth, and joined themselves to the Christians. Let the stealer steal no more. Amongst Pagan nations theft was not universally condemned. Much depended on the circumstances of it. But in the Church of Christ no circumstances were permitted to justify it. Cease absolutely it must. Let the stealer steal no more. Clear, distinct, ringing, is the word on that point. But that is not all. What is he to do? Hitherto he has been living on the produce of the industry of others. He must not only cease that now, but be himself industrious, and labour with his hands, his own hands. A fine and forcible contrast to the hands of others, on whose labour he formerly lived. But not any sort of labour is enjoined. His thieving was perhaps laborious enough, but the new labour must be legitimate; in that which is good; to some useful proper end. He is to seek an honest livelihood. Furthermore, Christianity is comprehensive. That he should labour merely to live, would be but mean; a higher end and object of Christian labour is

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set forth. The Christian should be a benefactor. He is the recipient of beneficence of the highest order; and he is to make it the object of his own labour, that he may be in a position to give to him that needeth. Worldliness is selfish, Christianity is expansive; its heart takes in the world. The man who has learned to love God manifests that love by loving his neighbour as himself.

Ver. 29. *Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.*

This is an exhortation against all sorts of foolish as well as filthy talk. The word translated "corrupt" means insipid, worthless, thence putrid or corrupt and obscene. Thus, the apostle exhorts not merely against what is directly vile, but also what is foolish and useless, specifying that the conversation of the Christian should be to the use of edifying; "for edification in respect of need." Whatever the requirement of the hearer may be, let the utterance of the Christian meet it. "Not vague generalities, which would suit a thousand other cases equally well or ill; our words should be as nails fastened in a sure place, words suiting the present time and the present person, being for the edifying of the occasion." The utterance is to be such that it may minister grace unto the hearers. Man's words in themselves cannot give or bestow grace, but God has made speech the vehicle of conveying His blessing. In the highest degree He has imparted this power to His own Word; and correspondingly He has appointed that, through the utterances of Christian men, His grace or blessing may flow to them that hear.

In this we have portrayed to us another phase or aspect of the Christian's high calling—that he should ever be a light to those that are in darkness, a teacher to those who are ignorant, a witness of Christ to all with whom he comes in contact. To this end he is to be circumspect in his speech, avoiding not only what is grossly scandalous, but all that is foolish, frivolous, and useless as well, ever speaking so that all who hear may be edified and instructed, and may receive through the spoken word the grace or blessing of Christ.

Ver. 30. *And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.*

A continuation of the warning of the previous verse; for the meaning surely is, Do not by corrupt or foolish conversation grieve or vex the Holy Spirit of God. A touching evidence of the love of God to us, that inconsistencies on our part grieve His Holy Spirit. Not that we are to suppose such a feeling in

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the Almighty as if He was influenced by joy or grief, but these expressions are used to convey to us the great love He has for us, and the deep interest He takes in His own people. It is by the Holy Spirit that He abides with us. So we read, Isaiah lxiii. 10, they rebelled and vexed His Holy Spirit. See to it, then, says the apostle to the Ephesians, that ye do not, by your empty, worthless, or corrupt conversation, thus grieve them. And he enforces the exhortation by a reference to their privilege connected with the Holy Spirit; "whereby," more correctly, "in whom ye were sealed;" not *are* sealed, but *were* once for all sealed, with a sealing that *was* complete and *continues* potential. Once before Paul had spoken of believers being sealed in Christ; here he says they are sealed in the Holy Spirit. Christ and the Holy Spirit are one, and by the Holy Spirit Christ is revealed in the souls of believers. The Father seals; the Spirit is the seal. His indwelling and His gracious teaching is the seal or sign, and evidence of grace in the heart. This sealing is "unto the day of redemption;" the day when redemption shall be complete in the final deliverance of body as well as soul, and the assumption of both into that place where God wipes away all tears from off all faces, and there will be no more grieving, because no more sinning.

Vers. 31. 32. *Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.*

An appropriate winding-up of this portion of the exhortations. The apostle here groups together in striking contrast the things to be avoided and the things to be cultivated. All bitterness, every form of it, expressed in words or felt in the heart, is opposed to the kindness which is enjoined. Wrath or passion contrasts with tender-heartedness; anger or lasting resentment is met by forgiving one another. It is interesting to notice how the sequence of evil grows. Bitterness is the prevailing frame of mind, and it begets wrath and anger. These in turn give rise to clamour and evil-speaking, as their natural manifestation; malice being the active principle or root of the whole. Chrysostom, quoted by Fawcett, says of a horse carrying anger for its rider, "Bridle the horse and you dismount its rider." So says the apostle: Put away all bitterness. Extinguish the secret fire, which, because it is secret and fed from within, is the more formidable; and cultivate, on the other hand, all the opposite graces. Be ye, become ye. They were not pure yet, there were evil elements in them which had to be

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rooted out; they had to grow in grace, using the means, and what they were to study was kindness, tenderness of heart, a disposition to forgive; so that the Church, composed, as it cannot fail to be, in this imperfect sphere of many heterogeneous and opposing elements, may yet, by the exercise of mutual forbearance and love, live in harmony. The exhortation is enforced by a plea of no ordinary power, "Even as God for Christ's sake hath forgiven you." As God also in Christ, that is, in giving Christ to be a propitiation for our sins, hath forgiven us far greater sins than any injuries our fellow-men can possibly do to us.

Forgiven much, be very forgiving. God in Christ, the Father, as seen in the Son, in all He did and suffered, forgave you. Once for all, by the sacrifice of Himself, Christ put away sin, and God forgave you. As forgiven ones you are under obligation to forgive. Let us dwell much on the thought of our own forgiveness, and let the boon bestowed upon us impel us, not only in justice, but far more in love, to be forgiving.

Forgiven? Reader! are you sure? Rest not till you can say, God in Christ forgave me.

Art. III.—THE TYPES OF ANTICHRIST.

In the Old Testament Scriptures we find that the coming of our Lord Jesus Christ in the flesh was prefigured by certain individuals, who have been always, owing to their peculiar character, or the circumstances of their history, considered as types of the Messiah; and if a Jew endowed with the faith of his great progenitor Abraham had rightly understood and interpreted those types, he might have thereby gathered up the different links in the chain, and thus obtained a clear conception of the character, the attributes, and the history of Him of whom both Moses in the law and the prophets did write. But their eyes were holden, and they could not see Him. We, indeed, can read page by page the scroll of that eventful history. We read it in the offering up of Isaac, in the sufferings and the final triumph of Joseph, in the glorious career of Joshua, the noblest, the most single-minded of Israel's heroes, in the prophet Samuel, in the warrior David, in the splendid Solomon, whose dominion alone included the whole territory promised by God to the chosen race. Thus is the whole history of the incarnate God, Prophet, Saviour, Priest, and King revealed. All has

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been now almost fulfilled. The Preacher of righteousness has proclaimed the everlasting gospel, the Lamb of God has been offered for the sin of the world; and it only remains that He who was openly proclaimed King of the Jews should take unto Himself His great power, and reign not alone over the tribes of Israel, but over all nations, even to the ends of the earth.

But there is another history which may be evolved from the pages of Holy Writ. We have spoken in a former paper of the probable future manifestation of an individual of whom the prophets have also written, who, being exalted on high, shall aspire even to the throne of God, and become the arch-enemy of Messiah and of Israel, the representation of an ungodly and infidel age. If we read correctly the history of those whom we believe to have been types of that wilful king, who will be arch-persecutor of God's chosen people, and the actual claimant of the throne of Jehovah on Mount Zion (where it is said by the prophet that Christ shall reign before His ancients gloriously), we may form some conception of the future Antichrist.

Before we enter into the consideration of the particular types of the Antichrist, we would offer some remarks relative to those typical personages who have been pre-eminent for their evil deeds, and the baneful influence of their character and example among mankind. And we would state these—the result of much thought and consideration on a subject of such serious import—not in that spirit of dogmatism which would authoritatively enforce an opinion on others, but rather as those who, searching for truth, are yet always liable to err in their interpretation of things which pertain to a mysterious future.

It does appear, then, to us that there is in the history of our race what may be called a threefold typical representation of evil, corresponding with the three great adversaries of God and of His people, who will be manifested in the latter days, and head the great confederacy of the infidel and apostate nations. The first of these is Satan, the arch-enemy, who in the Book of Revelation is called the dragon or old serpent. There is the false prophet who deceives the nations by preaching to them a fictitious creed, and thus confirming by signs and wonders that delusion by which they will believe a lie. There is, lastly, the Man of Sin, the Antichrist, to whom Satan will commit for a time his power and seat and great authority. These three opponents of God and His Christ will be openly revealed at the end of this dispensation, when Satan, knowing that his time is short, will make a last desperate struggle to retain his empire. And the scene of that conflict will be on

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this earth. The angels who kept not their first estate, who were cast down from heaven, can never aspire to regain their lost position among the principalities and powers who surround the throne of God. But on earth, owing to that inscrutable mystery of evil which human intellect can never fathom, God has permitted Satan for a time to gain an apparent advantage, and, by means of the frailty of man, to thwart the beneficent designs of Providence. And thus, as a fact, we must admit the existence of positive evil, although all this disorder and confusion will be overruled for the ultimate good of mankind. Satan has ruled and still rules as the prince of this world. Here he has prevailed for a season, and therefore he may naturally expect to triumph here again. He recognised the Son of God, when He appeared on earth and was manifested in the flesh ; and by means of Judas Iscariot and the high priests, he procured the death of our Saviour (little knowing that thereby he was carrying out God's foreordained counsel). For "the Lamb was slain from the foundation of the world." Thus he hoped to postpone, or perhaps altogether to prevent, the Messianic reign of Christ on earth, and that his own power might be indefinitely prolonged. Such, we believe, to be still the object of Satan and his angels. There is a definite aim, a clear, well-understood purpose,—a hope based upon grounds not altogether unreasonable. Satan may argue that what has been done can be done again. He may dispute the kingdoms of earth with the Messiah. He may still deprive of his lawful inheritance the Prince who is of the throne and lineage of David, and thus make void the covenant given to Abraham and the patriarchs.

That covenant will undoubtedly be fulfilled to the letter, not only in a spiritual sense, as referring to the Church of God and to those who will inherit the heavenly Canaan, but also to the nation of the Jews, the lineal descendants in the flesh of Abraham, who have been preserved and kept distinct for the very purpose, that they may be restored to their own land and to the privileges of God's chosen people.

These considerations may enable us more fully to realise the nature and import of the great conflict of the latter days, in which Satan, the false prophet, and Antichrist the Man of Sin, will head the confederacy against the Messiah. It is a conflict which involves tremendous issues. Although the scene may be laid upon earth, yet probably the interests of the whole universe are involved in the trial which will determine for ever the steadfastness of God's promises and the truth of His Holy Word. We know what the result will be, and that every jot

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and tittle of the Word must be fulfilled. The Lord will reign, not only in the highest heavens as Ruler of all the celestial principalities and powers, but also over the kingdoms of the world, on Mount Zion as King of the Jews, the rightful inheritor of the throne of David and Solomon.

This consummation Satan and his powers are engaged, banded together to prevent. They aim at the earthly throne, knowing that if they could by any means frustrate or make void the covenant which God Himself had confirmed by an oath to Israel and his descendants, they might hope to create a disturbance in the moral order of God's government, to excite distrust and unbelief, and thus perhaps to retain their influence over mankind, and to postpone, at least for a time, that triumph of the Messiah which will necessarily entail their exile to the place of torment.

It is, then, for the land of Israel, which has long been desolate on account of the apostasy of the Jews, for the kingdom of David, and the throne set upon Mount Zion, that this trinity of hell, Satan, the false Prophet, and the Antichrist, will contend. Such a conflict has been already typified in the history of the Jews, when the Philistines, with their giant champion Goliath, a type of the great adversary Satan, were discomfited in the valley of Elah; when again Sennacherib, a type of Antichrist, was deprived of his army in a single night by a sudden blast of almighty wrath.

We can thus trace throughout the pages of history the foreshadowings of a terrible and decisive conflict between the powers of light and darkness. Intimations also, not obscure, have been given of the character and working of those who will hereafter appear upon the scene as the chief actors in the final consummation when all those things of which Moses and the prophets have spoken shall be fulfilled. As the giant of Gath was a fitting representative of the arch-enemy of God and man, so we may consider Balaam, who loved the wages of iniquity, by whose counsels the Israelites were enticed to sin; Hananiah and such like deceivers of the people, to be types of the false prophet who will lead astray the nations by preaching, as they did, a spurious gospel of peace. And have there not been, and are there not still, in the world, many who would gladly propagate such a gospel, and cry, Peace where there is no peace? Are there not many who talk of love and charity, and a law of universal toleration, by which all distinctions of class and creed will be abolished and men permitted to act as their reason dictates, and to follow the simple impulses of their nature? Such teaching, which savours much of the doctrine

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of the false prophet, has already found acceptance, and will undoubtedly gain many adherents as the time of the end draws nigh. It contains a germ of truth, and therefore it is more dangerous, more calculated to mislead. The devil never preaches atheism. He knows well that, as the world becomes more intellectual and enlightened, their reason will revolt against the dogma which proclaims, There is no God. The great Napoleon, who cared little for creeds or religions, and regarded with equal favour both Christian and Turk, was yet no unbeliever in an Almighty Governor of all things. He saw nothing practical in a mere denial of a supreme power. Pointing to the magnificent star-lit expanse of the Eastern heaven, he said to those around him who professed an infidel creed, "All very fine reasoning, gentlemen; but who made these splendid starry worlds?" The creed which Satan has preached by means of his false prophets is a half gospel. He wilfully perverts and hides the truth under a fictitious semblance. The false religions of the world, the Koran of Mahomet, the teaching of Rome, all profess to be based on certain principles, such as benevolence, love, self-denial, temperance, which undoubtedly are constituent elements in the Christian's creed. But they allow men to indulge in sensual desires, if only they conform outwardly to their ordinances. They pander to the heart's lusts by a system which admits of compromise and compensation for guilt, which a righteous God will by no means overlook or condone. They tithe mint, anise, and cummin, but omit the weightier matters of the law. The new teaching is, indeed, somewhat different, though it leads to even a more fatal delusion. Its leading principle is the boundless long-suffering and compassion of the Almighty, who looks down upon His imperfect and frail creatures with such an eye of pity, that He cannot even behold any moral transgression or infraction of His divine law. He is too kind, too beneficent, to punish the guilty; therefore, there is no hell, no eternal punishment, no necessity for any sacrifice for sin. Such teaching brings its natural result in a general antinomianism and a disregard of moral obligation. It tends also to subvert the bases of society, and thus may prepare the way for a loosening of bonds, and disruption of all human institutions. Let us, then, be forewarned. The last false prophet who shall appear as a forerunner of Antichrist will be, like many of his types, a perverter of the truth, an instigator to sensual indulgence and lawlessness. But he will also deceive the nations (and herein lies the strongest delusion) by a false and imperfect estimation of the

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character and attributes of the moral Governor of the universe. It has been said that Satan can transform himself into an angel of light, but not more strange is his transformation than the manifestation of one who will deceive even the elect and lead men to perdition by reasoning of the universal benevolence and long-suffering of the Creator, but not of His righteousness and unerring justice, which by no means can exculpate the guilty. Thus, like the lying prophet of Israel, he preaches peace where there is no peace, and lulls the souls of men into a deadly lethargy, while he proclaims, as if inspired by divine authority, that there is no future retribution for guilt, no dread of punishment or judgment to come. "God is love," a being too beneficent to visit with eternal condemnation the venial errors of those who follow only the impulses of imperfect nature. He will treat all alike with sublime indifference, and finally grant a universal absolution for all offences committed against His moral code, which is based, not on immutable truth, but on the principles of mere expediency. Nothing can tend more than such teaching to cause that general demoralisation of society which we are led to expect will prevail in the latter age of this world. It is to this age that we believe our Saviour refers in the parable which describes the fearful state of the man possessed by the unclean spirit. There we find that the particular lust, the besetting sin, whether it be intemperance or covetousness, has been driven out for a time; but this change has not been effected by the influence of a love based on faith in the Son of God, but by some less worthy motive, by the fear of shame, the desire to gain an independence, and to be in good repute with our fellow-men. Hence the reform goes no further, the void remains still unfilled, the heart is not preoccupied, and the evil spirit who has been waiting for his opportunity again envelops the victim in his toils.

Take good heed of this parable, ye who would read rightly the signs of the times. Do not sound a premature note of triumph. Do not imagine that the victory is gained when one evil spirit has been expelled. Remember that their name is legion. We may be deceived by the appearance of reform where the reality does not exist. There is with nations as with men a time of satiety, when pleasures begin to pall upon them, and old lusts are abandoned through utter weariness, and old idols are cast away because a rationalistic age will not endure the toys and foolishness of childhood. And the heathen may no longer sacrifice at his demon-shrines, the Brahmin may abjure his caste, the followers of Mahomet, the nations long

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devoted to the Papacy, may cast off their allegiance to a creed which has enthralled them during centuries; and yet they may be still far, very far, from the real freedom of Christ's people, and the salvation of the gospel. There are many forms of iniquity; and it is possible that those who, by the force of reason, or through motives of an enlightened self-interest or expediency, have given up their old superstitions, may only be entangled in a worse thraldom when the cold calculating sophistry of a sensual age and the teaching of false prophets have prepared the way for the Antichrist, and inaugurated a controversy which the world has never yet seen, certainly since the days of Noah, between the powers of light and darkness, the sons of God and the children of the evil one. In that contest, which will be carried on, as we have before said, upon this earth, when the time draws near for the fulfilment of God's covenant with the children of Abraham and Israel, the most active opponent and rival of the Messiah will be the Man of Sin, the Antichrist. He will assert, for a time, his dominion over the Jewish people, and having been probably a chief agent in their restoration, he will claim their allegiance, and a right to sit upon the throne of David. The future advent of this adversary of the Lord has been distinctly spoken of in the writings of the prophets of the Old and the apostles of the New Testament. But his history may also be traced out in another page of Holy Writ. We may read it, if we consider the character and the chief circumstances, in the career of those who have been regarded as the especial types of the Antichrist. We shall now briefly review the history of these types, and thus endeavour to gain some idea of the nature and working of him who will exceed them all in the height of his wickedness, the extent of his influence and power, and the fearful circumstances of his end.

Before we enter into a consideration of each individual type, we would remark that, in the history of all those who may be said to be themselves, in one sense, Antichrists, or the opponents of God's Church and people, there are certain circumstances common to all, which serve to illustrate the perfect justice and righteousness of God's dealings with mankind; and these circumstances, we have reason to expect, will be again repeated in the career of the Antichrist.

The types whose history we propose to examine are Pharaoh, Saul, Ahab, Sennacherib, Nebuchadnezzar, Antiochus Epiphanes, and Herod. Of these, we may remark one thing common to all. They were intimately connected, at one period of their lives, and brought into contact with that people whom

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God had especially chosen to be the guardians of His sacred oracles. They had blessed opportunities of learning the truth, and some of them, such as Saul, Ahab, and probably Nebuchadnezzar, were instructed in the ordinances of God and the doctrine of the only true visible Church on earth. Therefore they were left without excuse. Let no one arraign the impartiality or justice of the Almighty in this matter. If those men were cast away, it was by their own default. If as vessels of wrath devoted to destruction, they became hardened in their career of wickedness, and brought on themselves swift destruction, it was because they had sinned against light. They chose the evil and refused the good. Therefore, their condemnation was just. Look at Pharaoh, whom some have regarded as scarcely a free agent, as one impelled by a resistless power which left him no choice or alternative, because God has said in His inspired Word, "Even for this purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." And yet, he did not perish without a cause; Moses, one of the greatest prophets who ever appeared on earth, the chosen leader of God's people, stood before him to admonish, to declare the will of the Almighty, to call down blessings in case of obedience, or terrible judgments as the penalty of guilt.

If the warnings of good men, if the actual experience of the divine omnipotence, if signs and warnings and judgments, are effectual to recall the sinner from the error of his ways, surely Pharaoh should have been, beyond all men, contrite and repentant—a monument and example of divine grace. Yet all the influences for good were of no avail. He became more hardened, until, having defied the Almighty, he brought on himself utter ruin. Thus it was with Saul and Ahab, who were rulers in Israel. We find that opportunities of grace were neglected and the warnings of God's prophets despised. Saul disobeyed the direct commands of God when given by Samuel, and the sentence pronounced against him seems to have confirmed his impenitence and pride. The stern reproof of Elijah and the miracle on Mount Carmel did not restrain Ahab from his course of desperate wickedness; for the Scripture bears witness concerning him, that "there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord." To what purpose, then, were the admonitions of Samuel and the warnings of Elijah? They seem indeed to have availed little in the case of those who were determined to go on in their wickedness. But the justice and long-suffering of God were manifested, although those sinners became

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hardened in their guilt. They had wilfully turned from the reproof and rejected the offered grace, and their blood was on their own head. Of Nebuchadnezzar, Antiochus Epiphanes, and Herod, it might truly have been said, they had Moses and the prophets, if they chose to hear them. Daniel, one of the greatest of the prophets, was brought up at the Babylonian court, and advanced to high honour by the monarch himself. God vouchsafed to reveal to Nebuchadnezzar, by a dream, the future destinies of the great empires of antiquity. It may be that the monarch of Babylon, in his latter days, became a sincere worshipper of the true God. But we have little warrant from the Scriptures for this belief. Probably, like Ahab, he was struck by the extraordinary manifestations of the power of the Almighty, and for a time repented and went softly, until the impression had passed away, and the world, with its cares, its pomp, and ambition, lured him back to the paths of sin. The late remorse of Antiochus Epiphanes, who confessed on his dying bed that he was justly punished for his tyranny and persecution of the Jewish people, might lead us to suppose that he knew of the peculiar privileges, and the favour shown by God to the children of the covenant. But he wilfully despised the law, set aside the plain ordinances of God, and polluted His sanctuary. Of Herod, it need only be said that he lived in the land of Israel during the time of the preaching of the apostles, and during the first promulgation of the Christian religion. But he rejected the Word, he persecuted the followers of Christ, in order to gratify the popular clamour; and thus he drew down the judgments of God on his own head, and perished miserably.

Another thing we may remark regarding all these types of Antichrist. They had a time given them for repentance. Their career of evil was, as we might suppose, protracted too long for the welfare of those who were subject to their power or influence. But herein, again, was the righteousness manifested of a long-suffering God. He willed not the death of the sinner, until the measure of his guilt had been filled up, and nought remained but a just penalty for unrepented crimes. In the case of such men as Pharaoh, Antiochus, or Herod, it would seem as if they were especially raised up to show how men may become hardened when, by the Divine forbearance, they have been permitted to indulge in a long impunity for their evil deeds. Hence the tyrant and persecutor may be allowed to prosper for a time, and to work wickedness apparently unnoticed and unchecked, until good men begin to doubt the overruling providence of God, and to deny His moral government

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of the world. Thus the Psalmist says, "I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death; but their strength is firm. They are not in trouble like other men." These are the Pharaohs, the Sauls, and Herods of the world. For a season they are permitted to triumph, and even to persecute and injure the people of God. But a time comes at last when their brief tenure of power is taken away, their place knows them no more, and then are the words verified: "Verily, there is a reward for the righteous; verily, He is a God that judgeth in the earth."

Although it does generally come to pass in the career of evil men, that when their life has been prolonged without any good result, or sign of repentance, God has manifested His displeasure by some signal trial or suffering at the end; yet this is not always the case. If it were so, we might almost be inclined to doubt a future state of rewards and punishments. It is because the guilty are often spared in this life, that those who know the unerring justice of God, and the nature of that law which ordains a sure retribution for crimes, either here or hereafter, do rest assured that a time will come when every jot and tittle of that law must be fulfilled, and expiation exacted for every evil act. But there may be reasons unknown to us for deferring or mitigating the punishment. The sinner may have repented for a season, and cried to God for mercy; and such is the efficacy of prayer, that sometimes even the supplication of an unconverted person has been heard when it is offered up in faith. A remarkable instance of this we may find in the history of Ahab. Having been terrified, for a season at least, by the denunciations of Elijah against his idolatrous house, he endeavoured to deprecate the wrath of God by an act of voluntary submission. He fasted and lay in sackcloth and went softly. And God said, "Because he humbleth himself before Me, I will not bring the evil in his days; but in his son's days will I bring the evil on his house." The full penalty was however only deferred, not remitted, for we know that afterwards that guilty family were utterly extirpated from Israel.

Here, then, to resume our argument, we remark that the righteousness of God is fully established in His dealings with those who stand forth in the world's history as pre-eminent for their wickedness, and consequently the fitting types of a future man of sin or Antichrist. The record proves them to have been without excuse. They were brought to the light, connected with God's Church and people, warned by His faithful ministers; but they rejected all, they would not come to the light; and though reprieved for a time, they ultimately brought

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on themselves condemnation. Thus, too, has it been with the mighty nations of the world, which have played their part in the great drama, and passed away from the scene, because, like the monarch of Babylon, they were weighed in the balance and found wanting. They might also lament over lost opportunities, and mercies neglected or despised. Our space will not permit us to enter at length into this interesting subject, but the history of those nations will prove that at one period of their existence, generally at the zenith of their power, they were brought into intimate connection with the only visible Church of God then on earth. From the captive and despised children of Israel, they received the Word, which taught them of the existence of a God, Almighty, Omnipresent, before whom all their heathen deities must perish as a thing of nought, even as Dagon fell before the ark. The Assyrian, the Persian, the Greek, the Roman, all heard the truth proclaimed, not only in their streets and by-ways, but even in their kings' palaces. They heard it; but they heeded not. It brought no thought of repentance, no conviction to their souls. If, like Felix, they trembled for an instant at the voice which spoke of righteousness, temperance, and judgment to come, the impression soon faded away, the day of grace had passed; and they who, like Amalek, were the first of the nations, met with a similar fate. Their latter end was, that they perished for ever.

Let us now consider the particular circumstances in the history of those individuals whom we have designated as the types of Antichrist; and thus endeavour to describe, as it were, though imperfectly, the probable career of that Wicked One, whom the Lord shall destroy at His coming.

In the history of Pharaoh, we remark, that having been a ruler over the children of Israel, who at that time were under his jurisdiction in Egypt, he became their most cruel oppressor, and persecuted them even to death. When Moses demanded their release, he endeavoured by means of his magicians to counteract or discredit the proofs of miraculous power. His heart was more hardened by the divine chastisement, his hatred to God's people more intense, until, utterly reckless and impenitent, he came to his end, and none could help him. In the final catastrophe, when Pharaoh and his host were overthrown in the sea, the same pillar which brought light and deliverance to the Israelites, was a cloud and darkness to the Egyptians. Thus, in the conflict with the hosts of Antichrist, the Messiah will slay the wicked with the breath of His mouth, but He will keep the righteous in perfect peace; for "in the Lord Jehovah is everlasting strength."

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In some respects, we would consider Saul to be even a greater type than Pharaoh of the Wilful King. Chosen especially and anointed by God as the leader of His people, he wilfully transgressed the Divine commands in the destruction of the Amalekites. Through a mistaken clemency, he spared the chief, and did not utterly exterminate a race who were the hereditary and most bitter enemies of Israel. It is worthy of remark that this act of disobedience of Saul was almost the cause many centuries afterwards of the most imminent danger to the whole Jewish nation. In the reign of Ahasuerus, they were plotted against by Haman, the Agagite, who, after such a lapse of time, preserved the hereditary enmity of his race. Truly, God sees not as man seeth, and it is Omniscience alone that can discern the far distant results of actions which we, in our short-sightedness, consider to be trivial and unimportant.

After his first act of disobedience, Saul seems to have rapidly advanced in his course of evil. "Sin had dominion over him," and at the latter period of his life it would appear that he was actually possessed by an evil spirit. Thus influenced, he was guilty of the greatest acts of oppression. He slew the priests of God, and persecuted David with unrelenting hatred; and his end was a fearful warning to all those who neglect the offered means of grace, who grieve the Spirit of God, and follow their own heart's lusts and wild ambition. Forsaken by God, who answered him not, either by Urim or by prophets, he turned to those who seem, to a certain extent, at least, to have held intercourse with the spirits which peep and mutter. It was, however, no power of wizard or demon, but God Himself, who sent His faithful prophet to announce to Saul his impending fate. Thus perished the first anointed king of Israel. No history is recorded in the divine volume more sad, more impressive, than that of Saul. Endowed with generous impulses, born, like the great apostle of the Gentiles, an Israelite of the tribe of Benjamin, and subject at first to all the good influences by which he was surrounded, he yet despised God's demands, neglected the solemn warning of His prophet, rushed on madly in the career of wickedness as the horse rushes into the battle, until at last there remained no more sacrifice for sin, no room for repentance; and he who had been almost as the vicegerent of Jehovah, exalted to heaven, was cast down into hell.

Ahab, the wicked king of Israel, stands out in the sacred record as one pre-eminent in all evil deeds. He did more to provoke the Lord God of Israel than all the kings that were before him. He polluted the land with his idolatrous abomi-

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nations, and connived at, if he did not directly sanction, the persecution even unto death of the Lord's prophets by the wicked Jezebel. But the most remarkable circumstance in his career was his connection with Elijah the prophet. That stern uncompromising messenger of God, who was commissioned to declare His wrath and to seal up heaven, exercised an influence over Ahab similar to that which Moses had over Pharaoh. Both were instruments of the Divine vengeance, the stern opponents of a selfish, unprincipled tyrant. But though they fearlessly discharged their mission and denounced the wickedness of the monarch, yet on them no man laid his hand. They bore a charmed life, for their trust was in the Lord Jehovah, and they abode "under the shadow of the Almighty." Elijah opposed Ahab not only with the courage of the martyr, but with the authority of a judge. On meeting with him, Ahab exclaimed, like a conscience-striken culprit, "Hast thou found me, O my enemy!" Thus, also, did John the Baptist reprove Herod. He came in the spirit and power of Elias, and Herod feared him, even when he was a captive in his chains.

We look upon this connection of Elijah with Ahab, the most idolatrous and wicked of all the kings of Israel, to be a fact of peculiar significance. It may be the foreshadowing of future events when that Wilful King, of whom Ahab was the type, shall appear upon earth. We cannot affirm positively that those things will happen, which have not been clearly revealed by the Spirit of God, but we are entitled to draw our conclusions from what has been revealed. Now, if we interpret rightly the last prophecy of the Old Testament, "Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord," we are persuaded that before the end of this dispensation the great prophet of Israel will appear to preach righteousness, and turn the hearts of the people towards their God, and thus to prepare the way for the advent of the Messiah. And then, if we follow out the analogy of our type, we may believe that he will occupy the same position with Antichrist, and perform the same mission as he did in the days of Ahab. When the Man of Sin is fully revealed, then he may be brought into contact with the prophet, who, by virtue of the high commission entrusted to him from God, will openly denounce his guilt and predict the coming judgments. Like the impious King of Israel, he will not heed the warning of his "enemy," but reject with scorn the offered grace, and thus confirm the just award of God, and seal his own destruction.

Of Sennacherib we shall only remark that the language used by the prophet Isaiah concerning him, "Whom hast thou re-

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proached and blasphemed, and against whom hast thou exalted thy voice," seems to be applicable not alone to the King of Assyria, but to a future persecutor of God's people. Indeed, the latter part of the prophecy seems rather to refer to the time of the future Antichrist, when "the remnant that is escaped of the house of Judah shall yet again take root downward and bear fruit upwards." The destruction of the army of Sennacherib is evidently typical of the overthrow of the Antichristian host by the Lord himself at the final consummation.

Nebuchadnezzar, the great king of kings, the monarch of that imperial city Babylon which has been especially designated as the mother of harlots, the centre of all abominations, he who was appointed by God to be the hammer and scourge of the nations, and especially of the degenerate race of Israel, seems to have been an especial type of the Wilful King. He, like the other types of Antichrist, was intimately connected with the Jewish people, who were his captives in Babylon. There, too, was a prophet of the Lord; for Daniel, the man greatly beloved, to whom the Spirit revealed the future, was an inmate of his palace, and chief ruler over the province of Babylon. Though occasionally it would seem that he was convicted of his errors, and capable of good impressions, yet, probably as it was with Saul, the transient feeling soon passed away. The seed was choked by the cares of this life. If it is hard for a rich man to enter into the kingdom of God, how much more difficult must it be for an absolute irresponsible monarch like Nebuchadnezzar. The setting up of his golden image on the plains of Dura may be typical of a future idol worship, when the abomination which maketh desolate is set up by Antichrist in the temple at Jerusalem.

In the history of Antiochus Epiphanes we might, perhaps, trace out more fully the career of the last impious opponent of the Messiah and the persecutor of the Jewish people. Like him, Herod, the last of our Scripture types, was smitten by a heaven-sent disease, which seized him at the moment when he claimed Divine honours, and received the homage of a fawning multitude.

We have now briefly reviewed the history of the great types of the Antichrist. Can we gather from them what will be the probable career of him who, having surpassed all in the height of his wickedness, shall surpass them also in his utter degradation and his fall? Like them, the Man of Sin will be one who has sinned against light, rejected God's offers of mercy, and hardened his heart until, callous and impenitent, he defies, like the Assyrian, the wrath of the Almighty. Warned by the

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faithful prophet, as Ahab and Nebuchadnezzar were by Elijah and Daniel, he yet pauses not in his career of wickedness, until the cup of iniquity is full. At the latter end of his career, he becomes more intimately connected with the children of the covenant. Possibly, he may be employed as an agent to restore the Jewish people to their own land. Thus puffed up with pride, he will claim to be their Messiah, to receive Divine honours, and sit upon the throne of David. Like Antiochus, he will persecute those who oppose his authority, and do not recognise his claims. But in the supreme moment of his triumph, when the abomination is set up and the temple profaned by idolatrous worship, when he is exalted into the seat of the Incarnate God, and sits on Messiah's throne,—even when the adulatory shouts of multitudes proclaim, "It is the voice of a god, not of a man,—then shall swift destruction come upon him unawares; he shall come to his end, and none shall help him."

It may not be long now before the Man of Sin is revealed. Those who mark the signs of the times, and are watching for the Lord's coming, believe that there are certain indications which warn them that the time is at hand. And even to those who regard not the monition and plain teaching of Scripture, there is a kind of instinctive apprehension of some approaching catastrophe, a social and political as well as a physical earthquake which will test the stability of our earth, and of all human institutions. We literally seem to be standing upon a mine which may explode at any moment, and no one knows what a day may bring forth. The thought of this coming tribulation, this distress of nations, might well cause those to tremble who have no hope, and are without God in the world; but to the Christian the fear of present evil is diminished by the sure hope of a future deliverance. He watches, indeed, with anxiety the gathering clouds, the premonitory symptoms of the storm; but he knows that God has prepared an ark for His own. He sees beyond the drifting wreck a glimmering of light, a streak on the far horizon. The day-spring will burst forth, the Sun of Righteousness arise with healing on His wings. The shout of triumph, the song of His redeemed people, will yet be raised. Let God arise, and His enemies be scattered; and Messiah will claim His kingdom, the throne of David, and reign on Mount Zion before His ancients gloriously. Even so, come, Lord Jesus. Amen.

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Art. IV. THE CROSS AND THE CROWN, AN EXPOSITORY ESSAY FOUNDED ON LUKE XXIV. 25, 26.

It was on the afternoon of that day on which Jesus rose from the dead, that two of the little company of the bereaved disciples were journeying from Jerusalem to Emmaus, a village some six or seven miles off. As they travelled and discoursed the while in sorrow of heart, of what had befallen their beloved Master, they were joined by one who at the first appeared to them a stranger, but whom, after a while, they recognised as Jesus Himself. Entering into conversation with them, and drawing from them the nature and subjects of their mournful discourse, this unknown one (as He yet was), authoritatively reproached them for want of apprehension,* and with slow-heartedness, in that they hesitated to receive the complete testimony of the prophet, and justified that charge in certain words given in Luke xxiv., wherein, under the emphatic form of a question, He pointedly declared, as the true and perfect testimony to which He had appealed, that "the Christ" was, in necessary fulfilment of the predictions that went before concerning Him, *first* to suffer, and *afterwards* to enter into His glory.

Now, the very sharpness of the rebuke here administered sufficiently shows that the error reproved was one of no little importance. Our Lord was meek and gentle of heart, and never used the language of cutting reproach save where it was really needed. This will be readily admitted; and believing Gentiles of the present day will, with equal readiness grant that the disciples in question well merited the stinging reproof they received. It may not, however, be allowed—very many, there can be no doubt, would demur to the charge—that with a certain change in the mere emphasis of the sentence, the vast majority of believers in these latter days are distinctly and pointedly reprehended. To prove that this is so indeed is the object of this little treatise, and God the Spirit accompanying and guiding me, I shall, I think, have no difficulty in making out and establishing my case. May it tend to the profit and edification of souls.

Referring then to the statement just made, and with a view of justifying and explaining it, I would call attention to a certain analogous contrast between the believing Jews of our Lord's day, and believing Gentiles of the present time. In the respect intended, I might, no doubt, contrast the Jews as a body with the Gentile church at large; but I make the limited comparison

* He stigmatised them as ἀνόητοι, from α (*non*), and νόεω, to understand—to receive into the heart—to apprehend.

stated, inasmuch as my course of remarks will especially concern such of us Gentiles of these latter days as are, in regard to the strict essentials of salvation, believers; while the particular persons of our Lord's time, whom our particular subject brings before us, were that Lord's true and undoubted followers, even though they did come short in one particular point.

To enable us then clearly to perceive, and duly to appreciate the contrast to which I refer, let us endeavour to grasp the precise meaning and the full force of the Lord's reproof of Cleopas and his fellow-disciple. We have already made brief allusions to the recorded facts of the narrative as given by St Luke; we have seen how the two travellers to Emmaus conversed about, and commented upon, the recent execution of Him who, as they had hoped, would prove to be the long looked for Redeemer of Israel. "As they talked together," and interchanged opinions respecting the facts and import of the case, they were of sad and dejected countenance, as men whose confident expectations had received a serious check, and been suddenly and hopelessly overthrown. They were, moreover, evidently distracted through perplexity by the report that had just before reached them of the Lord's resurrection, as coupled with the strange fact of its being the third day since He had been crucified,—a state of things which, instead of quieting their fears and removing their doubts (as its minute coincidence with the Lord's own express prediction of His resurrection given but a short time before He suffered, might well have done), seems rather to have but unsettled their minds, which most probably had accepted their Lord's sayings as mere figures of speech, to be fulfilled in a spiritual and symbolical way.

Under such circumstances then it was that the Lord gave utterance to that strong rebuke which we are considering, and which, to the end that its full force and bearing may be the better apprehended, I would venture thus to paraphrase and amplify. It was then as if the Lord had said to these disciples, "O ye of feeble apprehension! O slow-hearted in understanding the Scriptures! How is it that ye come short in believing acceptance of the whole and complete testimony of the Holy Spirit as given by the Prophets? You trusted (say ye) that Jesus of Nazareth would have proved to be the promised Messiah who should redeem Israel, and restore to them the kingdom they had forfeited and lost. And ye did well, for so will He yet do; but to the end that the prophecies which went before concerning Him should receive their due and complete fulfilment, was it not necessary that He should first suffer before entering into possession of His glory? To the end that *all* things concerning

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Him should be fully accomplished, ought not the order of those things to be, first the Cross, and then the Crown?"

Here then is, I think, a fair and scripturally authorised amplification of our Lord's words under notice, and such as comprises within it His full meaning, in the stern rebuke wherewith He chid the two disciples for their faithless despondency. They had wholly ignored the express and repeated teachings of these recorded Scriptures, as also the constant and uniform warnings of the Lord Himself, whilst He had tabernacled among them, to the effect that at His first coming the Messiah was to be stricken and afflicted, yea, to die in vicarious atonement for man's transgression and disobedience. They had overlooked all this, and in common with the general body of the Lord's followers, yea, and with the twelve themselves, they seized upon the predictions and the *fragments* of predictions which foretold the glories of the second advent, and taken for granted that they were thus, and in their day, to be fulfilled and brought about. Like the mother of James and John, when asking for her two sons (doubtless at their own prompting), that they should sit, the one on the Lord's right hand, and the other on his left, in his kingdom of glory; they too had supposed that that kingdom would immediately appear. So firmly had they fixed it in their minds that the time was come for the restoration of Israel (continuing even to cleave to the notion up to the very moment of their Lord's ascension into heaven), that their eyes were fast closed to the fearful consequences of Israel's rejection of their Messiah,—consequences which would sadly show themselves in lengthened ages of suffering and of woe.

Such then is the nature and the bearing of the Lord's reproof as immediately addressed to Cleopas and his fellow-disciple. I have intimated, however, that others as well as they are concerned with it. I have made mention of a certain analogy as subsisting between the Lord's early followers, of whom we have in so far spoken, and His believing people of our own latter days. Now, I am in my own mind firmly persuaded that, a slight change of the words as used by our Lord, or rather (leaving the words as they stand) with a very trifling alteration of their emphasis and application, they directly concern ourselves, and rebukingly charge *us* (or too many of us) with that dullness of apprehension, and that slowness of heart, which are exhibited by *all* who reject the whole and complete testimony of the Prophets in regard to the precise nature and the full development of the atoning and restoring work of Jesus.

Now, so far as the words under consideration concerned the two disciples to whom they were immediately spoken, and other

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followers of the Lord of their day and time, we have already seen that while they whom the Lord here addressed had rightly gathered from the Scriptures that a state of glory awaited the Messiah, they were yet chargeable with, and the words under notice charged upon them, the grievous error of overlooking the equally clear and distinct testimony of those same Scriptures, to the effect that before entering into possession of that glory, the Christ should suffer such things as were spoken of Him by the Prophets. In respect, however, to the bearing of the passage upon ourselves, differently circumstanced as we are when contrasted with the disciples of our Lord's own day, without altering one whit its wording, it reproves us in that, while rightfully believing that Christ *hath* suffered according to the Scriptures, we fail in that we accept not the uniform and express testimony of those holy men of old who, as moved by the Holy Ghost, have predicted the glory that should follow. To *us* the emphasis of the Lord's words is to this purport and effect: "Ought not Christ, *having* suffered, *afterwards* to enter into possession of His glory?"

And let it not here be objected that I make too much of a very plain expression,—an expression which simply intends that which all true Christians receive, namely, the return of the Lord to that state of glory which He had enjoyed with the Father, before He entered upon His voluntary humiliation. Here, as in all matters of Scriptural interpretation, our simple aim should be to discriminate the precise bearing and point of the subject-matter before us. Let us then, dispassionately and free from all bias, so apply ourselves. Now, I at once and most fully admit that as in the passage at present before us, the suffering and the entrance into glory are precedent and successional, so in certain other places * the suffering and preliminary step to the return to heaven's glory (I mean the rising from the dead), are in the like relation referred to. And more still than this, in apparent substantiation of the objection, I am endeavouring fairly to consider and satisfactorily to dispose of. There are, I am well aware, places of the New Testament where we have the very original word as here employed, used most distinctly of the entering of our Lord into heaven at the time of his ascension. One passage I shall quote which is strikingly in point. In Heb. ix. 24, it is thus written, "For Christ is not *entered* into the holy place made with hands . . but" ("is entered," the precise expression of the passage under notice) "into heaven itself, now to appear in the presence of God for us." Here, in a particular sense and for a particular purpose, Christ is declared to have "now" entered into heaven, and therefore (it

* Such, for instance, as verse 46 of this very chapter, and Acts xvii. 3.

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is assumed), to such entrance, the Lord's meaning in the similar expression of the passage in St Luke is limited, and the prediction tied down. But, in interpreting any particular passage of God's Word (just as in the case of any other book), its precise bearing and point as regards *context* must be duly considered and carefully attended to; for otherwise we should in all probability fail in appreciating its full and intended meaning. While then I would admit all that can be fairly gathered in respect to our present question from such Scriptures as those to which I have adverted, I must contend that very much more is contained in the Lord's words now before us, than the mere assertion of His return to heaven's glory as immediately after His sufferings to ensue. This is, there can be no doubt, here intimated; but there was contained therein a further and deeper meaning (deeper, I mean, as regards *us,* for it was, I believe, patent enough to the person primarily addressed), and this I think I shall be able satisfactorily to establish from the very nature of the case.

Now, we have already noticed the fact that, in reviewing and discoursing of the transactions of the days just past, the two disciples felt sad and heavily depressed in mind and spirits; and we have also noticed how, that when questioned upon the subject, they sufficiently exhibited their real feelings, and betrayed the nature and extent of the disappointment under which they laboured: "We trusted," said they, "that it had been He which should have redeemed Israel;" or as I think the original words literally imply, "we had hoped (or expected) that He was then about to deliver Israel;" that He was on the very point of doing so (as the word here used is rendered in John iv. 47); we had expected, that is, that He of whom we speak, purposed at this time present to deliver Israel, setting her free from the thraldom of her earthly oppressors, and restoring to her the kingdom. Such, there can be no doubt, was the line of thought and working of feeling in the minds of the two disciples, as given expression to in their uttered words. And if so, He who knoweth what is in man, when replying to the words spoken by the lip, would, as of course, take into account the inward thoughts and prepossessions that prompted them.

As believers in the true divinity of the Lord Jesus Christ, as conscious that He is the very God who searcheth the reins and the heart, we cannot but know, and will not surely scruple to admit, that this was the case. When then these two disciples of whom we treat, so manifested their ruling hope of the immediate redemption and temporal deliverance of their nation by Jesus of Nazareth, whom they rightly assumed to be the pro-

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mised Messiah, it is evident that, in his reply, the Lord would do one or other of two things. Either He would decidedly check and refute the expectations cherished, if wholly erroneous; or else, if correct but merely mistimed, He would but restore to their due and proper relation the things spoken by the Prophets of His whole and finished work. And this precisely it was that, in the passage before us, our Lord aimed at accomplishing. Rightly did these two disciples hold and believe that Israel *should* be redeemed by Him whom they had faithfully received as the true Messiah, their minds being all the while blinded in regard to His previous humiliation as foretold by the Prophets; and so the Lord points out to them that it was necessary that He should in the first instance suffer, admitting at the same time the correctness of the hope they entertained, in the distinct intimation which He gives, that at some period subsequent to the sufferings, their hope should certainly be fulfilled.

And now we are, I trust, prepared to consider the passage under notice (as interpreted), in its especial bearing upon, and relation to, ourselves of this latter age. The believing Jews of our Lord's time fully received, as we have seen, the predictions of Holy Scripture which treated of "the glory;" they overlooked those predictions which spake of the previous sufferings. "Times" [and circumstances] "are changed, and we are changed with them," for the believing Gentiles of the present day fully and savingly accept the doctrine of the vicarious sufferings; they accept not—they understand not—they wholly overlook the doctrine of the compensating glory. To this point then we have now to turn our attention, and, as the first thing to be considered and determined, we must notice the nature and import of the glory in question as scripturally predicted, and as graciously permitted for research and comprehension to us of these latter days, wherein, as we assuredly gather from the sayings of the Prophets, spiritual knowledge is to be increased.

We have seen then what it was that the disciples of Emmaus, and indeed the whole body of the believing Jews of our Lord's time, understood and anticipated as the glory of the Messiah in that especial work which He was to accomplish; the redemption of their nation—their full and final deliverance from Gentile thraldom, and completed restoration to their forfeited earthly supremacy. Nor was this "hope" peculiar to the followers of Jesus of Nazareth. *All Israel entertained it*, as we assuredly gather from Acts xxvi., wherein,—while carefully putting it in its true light as essentially connected with the rising of the Lord from the dead, and the general resurrection of His saints, whereof that wondrous event was the foretaste and pledge,—St Paul de-

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clares before King Agrippa (vers. 6, 7), that unto "the promise made of God unto the fathers," the whole "twelve tribes . . . *hope to come.*" We know indeed that the unbelieving Jews, here plainly referred to, looked not for, nor expected from the Messiah's hands anything beyond a mere carnal supremacy and exaltation over the nations of this world. And even of the *believing* Jews, even of the apostles and disciples of the Lord themselves, until on the day of Pentecost the outpoured Spirit had swept away the clouds of error and of scriptural misapprehension from before their eyes, there is good ground for the conclusion that none even of those understood the true nature of the Messianic glory, or at all appreciated its real relation and proper place in respect to sufferings as of necessity to precede it.

True, even before the Lord's ascension He opened the understanding of the disciples "that they might understand the Scriptures," for so it is declared in ver. 45 of the chapter before us; but while the next following verse sufficiently intimates that this was then only so far as respected the vicarious sufferings, and the temporary nature thereof as brought to a close by the resurrection from the dead on the third day, the significant fact, as stated in Acts i. 6, that they so soon afterwards asked whether the time had yet come for the restoration of the kingdom to Israel, clearly proves that not even yet did they comprehend the predictions of the Prophets in respect to the compensating glory, and the time when it should be manifested and revealed.

But "when the day of Pentecost was fully come," the Holy Spirit was largely poured out—that Holy Spirit which "searcheth all things, yea, the deep things of God;" and then by His gracious influence, and through His moving energy, were the writers of the New Testament enabled to enter very fully into the details of the latter day glory; insomuch that now, by "comparing spiritual things with spiritual," by bringing the revelation of the Old and of the New Testament mutually to bear upon each other, prophetical inquirers of these latter days (wherein, as before intimated, we are given to expect that knowledge shall be increased, and the wise in Christ enabled to understand) have good reason to believe that a *general view* at least of the things into which angels desire to look is graciously allowed and vouchsafed unto them.

What, then, we are now prepared to inquire, are we given to know and understand in respect to the general nature of the glory in question, as referred to by our Lord in the passage before us? We have already, I hope and think, sufficiently shown that something more was intended by our Lord, than that Divine

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glory on which (His before His humiliation), when He ascended upon high, He re-entered; and we have seen how the believing Jews of the Lord's day would—and to a certain extent *rightly*—understand it. We must further investigate the subject, and determine (so far as we may) the precise import of the Lord's words in the light shed upon them by the completed Scriptures.

Indeed, if we look merely to the passage itself, we shall find therein, I think, a certain intimation of the special character of "the glory" spoken of. Our Lord, it will be observed, declares there respecting Himself, that after enduring the sufferings, He would enter into possession of "*that, His own* glory," for such, it seems to me, is the exact force of the original words; * and if so, if I be correct in my interpretation thereof, then may I fairly assume that without going beyond our text, we have it significantly suggested that "the glory" spoken of is a peculiar glory, granted to the Christ as the Redeemer of the world, and such as, in respect to the sufferings He beforehand underwent, the *manner* of them, the *place* where they were endured, and the *author* and the *intruments* who afflicted them, has a compensating nature and character.

And this true and exact meaning of the words, thus, as I think, fairly evolved from the isolated passage before us, may be confirmed and corroborated from sundry other scriptures which refer to and treat of the subject. I could not attempt here to enter fully into the question, but must be content briefly to direct attention to the nature of the proofs revealed, leaving it to such of my readers as are duly alive to the importance of the subject, to follow it out for themselves. We find then in many places of the New Testament a certain kind of "glory" spoken of as peculiar to the Messiahship of Jesus, and quite distinct from that which in His divine character originally and essentially belonged to Him. In this latter point of view we know that in the beginning "the Word was with God"—yea, that He "*was* God"—from before the world in enjoyment of the essential glory of the Godhead. And we know moreover hereupon, as being expressly revealed to us, that from and since His ascension, the Lord Jesus has re-entered upon His essentially Divine glory, and has sat down on the right hand of the Majesty on high. The glory then which, as God, He now enjoys, and has enjoyed from all eternity, is and has ever been absolutely perfect and incapable of increase. This must be so, from the very nature of the Divine attributes and characteristics; nevertheless we further know, on the clear testimony of the Holy Scriptures, that Jesus *does* look for an increase of glory, as hereafter to be

* *Εἰς τὴν δόξαν αὐτοῦ.*

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conferred upon and enjoyed by Him. He sits *now* at the Father's right hand as one who awaits the future. Heb. x. 13 is express to this effect: we there read that from the time when He took such seat, He is *expectant* of the period when "His enemies shall be made His footstool;" or as chap. ii. 8 puts it, when "all things shall be put in subjection under Him,"—a state of things which, as this same passage declares, and as believers but too well know, has not as yet arrived. The Son's glory as God being then, as just observed, absolutely and necessarily perfect, and of the very essence, moreover, of His perfect divinity, it is to His Messiahship that we must refer all that is revealed of or respecting a "glory" that is *given* to our Blessed Lord, the manifestation of which, when spoken of by the sacred writers, remained in the future, and the amount and degree of which is in any way referred to as capable of increase.

Thus, from such passages as John xii. 16 and 23, we gather that the initiation (as it were) of the Messianic glory took place immediately on the completion of the Lord's work of atonement, when the Father, by raising Him from the dead, distinctly signified His acceptance of that work; yet that this was *but* the initiation, and not the completed fulness of the Messianic glory, is abundantly evident from such texts as those in Hebrews a little above referred to—texts which show that the time is not yet come when all things shall be subjected to Christ; for, until such *be* the case, and so long as increase of glory is possible, that glory cannot be regarded as fully attained.

This point might well be illustrated by many passages of Holy Scripture, which treat of the future of the kingdom of heaven; but I must forbear, and would merely direct attention to a very singular passage in Revelations (chap. iii. 21), wherein our Lord himself speaks of a future state of exaltation to which He is to be raised, expressly distinguishing it from that, its initiatory state, which He now enjoys at the right hand of His Father. "To him that overcometh," the Lord graciously promises, "will I grant to sit with Me in MY throne, even as I also overcame, and am set down with My Father on HIS throne."

We see then, I trust, the precise state of the case in regard to the important question before us. The believing Jews expected that the Messianic glory under consideration would consist in the deliverance of their nation from the Gentile yoke, and in their restoration to their ancient supremacy under Messianic kingship; but there they stopped,—to this point their hopes and their desires were exclusively limited,—beyond this, they could conceive of nothing that would in any wise tend to elevate Him whom assuredly they knew and believed to be

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worthy of the highest glory, and of the most exalted dominion. God, however, in His perfected Word, hath graciously reserved for us a fuller knowledge of His will and purpose. By His Holy Spirit He hath revealed "His own" deep things "which belong to us and to our children," reverently to search into, and faithfully to comprehend.

It but remains, then, that I set forth in brief outline the revelation of this coming glory, as I believe it to be given in the Scriptures. Having suffered, then, the things beforehand spoken by the Prophets concerning Him, our Lord, as He declared to the two disciples, was "to enter into His glory;" and accordingly He did so enter in an initiatory way when He ascended up on high, for to that effect are those passages in John xii. above referred to; ver. 39 of chap. vii. further intimating, that when the Holy Ghost should be given, such glorification of Jesus would have been effected. And yet we are not hastily to conclude that in and by the ascension of our Lord, all the prophecies that treat of Messiah's exaltation received their final and complete fulfilment. In respect to the wondrous predictions of Psalm viii., we have seen that the glories there attributed to Jesus as the Messiah, are spoken of by St Paul in Hebrews as still in the future, our Lord being said to be in an expectant state as regards the exaltation there foretold of Him; and to the same purpose is the testimony of St Peter, when (in his 1st Epistle v. 1) he speaks of himself as "a witness of the *sufferings* of Christ, and also a partaker of the *glory* that *shall be revealed.*"

When then (the question here arises)—*when* shall these and similar prophecies receive their fulfilment? The answer is, when, but not until, Jesus takes to Himself His great power, and comes to reign on and over this our earth. That so He *shall* do, is, to all who duly study the subject, very clearly revealed in those numerous prophecies of Holy Scripture which foretell the latter day occurrences. But this is a question quite apart from my present design, which has been to show the general nature of the Messianic glory as contrasted with the Messianic sufferings. With the minute details of that glory as here foretold I have not to do, nor would my limits permit me to enter upon so large a subject. It but needs hereon to say, on the authority of the Scriptures, that the Lord *will* come a second time to this world "without sin"—(*i.e.*, a sin-offering)—but "unto salvation;" that as once in lowliest humiliation, which the Jews of old could not understand, so now in most exalted glory, such as we Gentiles are slow of heart duly to appreciate, He will revisit this earth, reigning over it in proper Person for

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the space of one thousand years, in and during which he shall indeed, and in all the prophetic fulness of the Word's intention, be "a light to lighten the Gentiles," and also "the glory of His people Israel."

Such then is a sketch—brief and imperfect, it is true—of the precise import of our Lord's words in the passage under review, both as immediately respected the two disciples and their fellow-believers amongst the Jews, and as concerns ourselves and *our* fellow-believers of the Gentiles. Now, if I be right in the view taken of this subject, there is then a very important point of practical bearing involved; and I cannot conclude this essay without an attempt to press it upon my readers' consideration.

I have spoken then above of the believing Jews of our Lord's day as chargeable with substantial error in the mode in which they regarded their Divine Master's mission. They were, on the whole, believers in His character and work, and as such they were safe; but in this particular point they fell short; they accepted not "*all*" that the Prophets had declared respecting the Messiah. Fully believing in the Messianic glory, they did not understand the necessity for, and the nature of the sufferings that were to precede it; and had they not been mercifully set right herein, we may well conclude that they would, in some way or other, have suffered spiritual harm and loss.

Then as respects the vast majority even of true Christians amongst us Gentiles, the case is (as has been pointed out) precisely the reverse. These unfeignedly accept the doctrine of the Messianic sufferings, but they do not—(I speak, remember, of the many, not of all)—fully or rightly appreciate that of the glory to follow. These too, then, are believers in the work of Christ as a whole, and as such they too are safe; but (as I understand the Scriptures) they will come short of that special "reward" which is reserved, I think, for those who believe in and watch for the coming of the Lord in glory to reign upon earth.

What then is this special reward of which I speak? I believe it to be participation in the Messianic glory as above defined; a part in the first resurrection, and share in the immediately following thousand years' reign of Christ upon this earth, which is to precede the general resurrection, and the subsequent new creation bliss of which all true believers are eternally to partake. I put forward this view with diffidence, knowing full well that very many of my pre-millennarian brethren are unable to receive it; but I *do* put it forward

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nevertheless, because I am distinctly of opinion that it has its express sanction in the teachings and revelations of "God's Holy Book of truth." In various places of that Book we are earnestly exhorted to be heedfully on the watch in respect to this very thing,—the peculiar privilege, namely, that is within our reach as faithful expectants of the Lord's coming in glory. The Corinthians of old were commended by St Paul for their advanced state as believers, on the very ground that they *waited for* "the coming" of the Lord (1 Cor. i. 7). St Peter makes evident allusion to some special grace which is to be conferred "at the revelation of Jesus Christ," upon such as "*hope* to the end" (1 Peter i. 13). And St John in his 2d Epistle (7, 8), giving warning of those "deceivers" . . . "who confess not that Jesus Christ is *coming** in the flesh," exhorts from this very consideration that we "look to ourselves that . . . we receive a *full* reward." These are a very few out of many scriptures which, I believe and contend, support and verify the view I venture to put forward.

In conclusion, then, I would earnestly exhort my readers that they faithfully accept "*all* that the Prophets have spoken," their whole and complete testimony respecting Jesus of Nazareth, and the work He came eighteen centuries ago to inaugurate, and whose "head-stone" He is ere long coming again in glory to "bring forth." We lately commemorated the entrance of our Lord upon His work of humiliation; but the Church season of Advent has a twofold aspect for the believing people of the Redeemer. It calls on them to look back with thankful gratitude to the time when "Jesus Christ came to visit us in great humility," while it admonishes us also to look forward with joyful hope to the day when He "shall come again in His glorious majesty to judge both the quick and the dead."

May all who read these pages be taught of the Spirit duly to appreciate—scripturally to understand—what that judging of the quick and dead intimates and comprehends. May grace be

* Such, and not, as in our version, "is *come*," seems to be the literal and precise meaning of the word (Ἐρχόμενος) as here employed. See, amongst many others, the following proof passages:—

Matt. iii. 11.—"He that *cometh* (ἐρχόμενος) after me," &c. (also ver. 16).
Matt. xi. 3.—"Art thou He that *should come?*" (ὁ ἐρχόμενος).
Matt. xvi. 28.—"*Coming* in His kingdom" (ἐρχόμενον).
Rom. xv. 29.—"And I am sure that *when I come*," &c. (ἐρχόμενος).
1 Thes. i. 10.—"The wrath *to come*" (ἐρχομένης).
2 Tim. iv. 13.—"The cloak . . . *when thou comest* (ἐρχόμενος) bring with thee."
Heb. x. 37.—"He that *shall come* (ἐρχόμενος) will come."
Rev. i. 4.—"Him, which is, and which was, and which *is to come*" (ὁ ἐρχόμενος).

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given us fully and simply to believe what the Prophets have declared and put on record respecting these most important things. May we be enabled duly to apprehend our Blessed Lord's own testimony to the fact, that having first suffered, He should afterwards enter into glory—that having upon earth endured "the Cross," He should upon earth also wear "the Crown." May we, each and all, patiently awaiting, faithfully expecting, and longingly hasting unto His glorious appearing, be found "at that day" amongst the blessed and holy band who shall have "part in the first resurrection," on whom "the second death" shall have "no power;" but who, being "priests of God and of Christ," shall reign with Him the thousand years in His Messianic glory! Amen.

⁂ I have endeavoured above to guard myself against the possible charge of dogmatising in the view I have ventured to put forth in respect to the special (or, as St John speaks, "*full*") reward to be graciously bestowed on a select few out of the general body of believers, at the coming in glory of the Lord Jesus Christ. I am by no means original in the opinion I entertain. Very many hold with me herein: some with a certain modification of the doctrine, which has much to commend it, and is well worthy of attentive consideration. To this end, I may be excused in stating this modified view, as recently expressed by one of its advocates, at a meeting in Brighton Town Hall in September last. The subject being "The rapidly approaching Advent of Christ," a certain Captain Armstrong spoke to the following effect:* "Whether the living Christians be caught up to meet Christ in the heavens *at the commencement* of His coming, when He only descends into the air; or whether they are caught up at *the completion* of His coming several years afterwards, when He descends further down upon the earth—in either case, they will equally fulfil the description of being 'caught up to meet Him at His coming.' For this event of His coming is regarded in Scripture as *one continuous progressive event,* undergoing its unfolding accomplishment during the period of several years. It must not be regarded as two events or *two comings,* but only as *one coming,* which takes place in two acts or stages, between which there is a connecting interval of several years.

"And in like manner the translation to heaven of living Christians, which accompanies the coming of Christ, will also take place in *two acts or stages,* simultaneously with *the two*

*** The Reporter does not profess to give Captain Armstrong's address *verbatim,* but only "the general tenor of many of his observations."**

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acts or stages of Christ's coming. The *first act* of the translation will embrace only those living Christians whose character corresponds with the description of the wise virgins, and Philadelphians *who keep the word of Christ's patience, i.e.,* the testimony of patient waiting for Christ's personal coming —*who look for Him and love His personal pre-millennial appearing*—and *who wait for the Son of God from heaven* (Matt. xxv. 1–10; Rev. iii. 10; Heb. ix. 28; 1 Thes. i. 10; 2 Tim. iv. 8). But the *second act* of the translation, which takes place several years afterwards, comprehends all the living Christians who are found on the earth at the close of the great tribulation, and who will be removed to heaven just before the descent of Christ at Armageddon."

While I cannot but notice with regret some rather positive and dogmatic assertions in the latter paragraph of the above quotation—(such as call to one's mind Newton's warning to prophetical expositors against attempting to be prophets themselves)—I feel at the same time that there is a great amount of probability in the view advocated. The difference between Captain Armstrong's views and my own may be thus briefly stated. *He* holds that *all* living believers will be translated at Christ's coming, either at the first stage thereof, or at the second. *I* gather from prophecy that only those believers who, holding the doctrine of the personal coming, longingly wait and watch for it, will be translated to share in the Messianic reign; while those other believers who do *not* receive the doctrine of the personal coming, will be left to undergo the great tribulation—such of these as die thereunder remaining in the dust of the earth until the general (and post-millennial) resurrection, and such as live through it forming a portion of the millennial earth's inhabitants, over whom Christ and His glorified Saints will reign.*

Art. V.—RELIANCE AND REPOSE.

God invites to a religion of reliance and repose, of trust and triumph, of happiness and hope. In order that this may be the case, it must possess the three following characteristics. It must be personal, it must have constantly to do with an infinite

* We differ from the writer. We see no Scripture evidence for the concluding statements of the article.—Editor.

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Person, and both these must be the outgrowth of the operations of another Divine Person upon, and of His indwelling within, the soul. Such a religion we find in the Apostle Paul, and we purpose to contemplate it as set forth in his own remarkable words: "I know whom I have believed, and am persuaded that He is able to keep that I have committed unto Him against that day" (2 Tim. i. 12).

Paul was twice a prisoner at Rome, and that for a considerable period. He had many visitors there (see Acts xxviii. 30), and his epistles show that he was not left alone. Many friends came to him who cheered him in his solitude, and no doubt he comforted them in their trials. Paul always made his prison an oratory—he had his prison prayers and songs. We do not know *what* it was that he sung in the inner prison at Philippi, but we possess some of his songs while in a dungeon at Rome. Here is one of them; and who but God can tell to how many melodies it has been the key-note, and how many in all ages have joyfully re-echoed this grand utterance of faith. How true is the testimony, "the work of righteousness shall be peace;" and again, "Thou wilt keep him in perfect peace whose mind is stayed on Thee!" Here is the secret of Paul's joy—what a witness was he of the truth of our Lord's words, "Your joy no man taketh from you." The gloom of a prison; the solemnities of a court of justice, where he was to be tried for his life; the horrors of shipwreck; the solitude of the wilderness, with its many perils; or the uproar of cities, with their still greater dangers, could not take away his joy. And why? Joy is sure to be the companion of a good conscience; and a good conscience is sure to be possessed by him who makes the cross of Christ his refuge, his home, his food; and the cause of Christ his life's business. Yes, he had his desire, "that I may finish my course with joy."

This epistle exhibits the apostle "bringing forth fruit in old age." We see his attainments in sacred knowledge, and his full assurance of faith; his activity in service, and his anxiety on behalf of others. His sorrow did not make him morbid, or cold, or selfish.

But let us now look at the tree which produced such choice fruit, and notice the personal nature of his religion; showing that it largely consisted in having to do with one glorious Person, that concerning this Person he cherished the most comfortable *persuasion.* Here we trace his sanctifying faith, his satisfying knowledge, and his sublime anticipation.

I. Paul's religion was *personal:* it consisted in the possession of a real sanctifying faith. The pronoun *I* occurs five times in

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this verse; it is not egotism, but *earnestness*, which we here behold. When he was a Pharisee he was really in earnest as regards religion, though quite wrong in his views. He could do nothing by halves; he would do nothing by proxy. Once he gloried in saying, I have worked; I have persecuted; I have loved the law; I have hated the Nazarenes: but now his glory is, "*I have believed.*" He listened to the oft-repeated words of Jesus, "*I am,*" and pondered well what came after them: "I am the way, the truth, and the life; I am the bread of God; the light of life:" and then he said, "I have believed." He listened to what God said about Christ, and His satisfaction with Him and His work, and he set to his seal that God is true. He did many things besides, and all as the result of his faith. He could say, I have loved, I have laboured, I have suffered; but all were preceded by, and flowed from the first, *I have believed,* I have trusted and relied on the Saviour of sinners.

Christ is the great One, and faith identifies the soul with Him; without this we are all but ciphers and of no value whatever. When we believe, all the excellency of Him on whom we believe becomes ours; it is put upon us; His righteousness is put to our account; His name sets ours aside; the sweet savour of His one offering is ever before God instead of the ill savour of our sins.

Blessed is he who can really say "I have believed," which means, I have received God's testimony, and rely upon what is revealed therein. It is no use to say, "I have believed," unless it really is so; but if it is so we should be assured of it, and testify to the same; this is the privilege of all believers, though few enjoy it. The primitive Christians seem to have lived in the enjoyment of assurance, and the want of this shows that there must be a mistake somewhere among Christians now. Are not impulses regarded by some rather than divine testimony? and is there not too much conformity to the world among real Christians? If we would be sure that we are believers, we must live a life of faith on Christ, and a life of separation from this present evil world. A life of faith is to look to Christ to be all that to me that God has declared He is, and that He has made Him to be. It is not merely to assent to a revelation, it is also to trust in a person therein revealed.

But we read also in the text, "*I have committed,*" as well as I have believed. It is a similar act; the word believed or trusted may be rendered committed (John ii. 24). The text before us may be read, "I am not ashamed, for I know Him to whom I have committed myself, and am persuaded that He is

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able to keep my deposit against that day." Thus he acted at first when God revealed Christ to him and in him; thus he acted all along, and continued it to the end. Just as Chris lived a life of faith on the Father, so did Paul on Christ. The Lord Jesus hoped in God very early (Ps. xxii. 9), and His last act was committing His spirit into His Father's hands. The promise still is to him that *believeth*, or continues to believe; as, when a person has insured his life, he goes on to pay his premium to the end; so faith must go on acting; and provision is made for this in the covenant of grace and by the intercession of Him who prayed that Peter's faith should not fail. We shall "be saved by His life," kept by the power of God through faith unto salvation.

How is Christ honoured, the gospel recommended, and the soul comforted by our unreservedly *committing* of all to Christ. "Just as you commit your child to a friend, your cause to an advocate, your health to a physician, your money to a bank; so commit your soul and all its concerns to Christ." No one can do this for you. It must be a *personal* act. If you have not yet done it, you are invited to do so *now*. Christ is provided for this special purpose. Think of the value of your souls, of your own weakness, of God's love and grace in providing Jesus, and give yourselves to Him to be saved in His own way. If you have really done so there will be effects to prove it; your faith will be *sanctifying* faith, it will purify the heart, it will strengthen and solace you in conflict and trouble. How blessed to be able to say, I have believed; I shall be saved; I have now committed all to Christ, and am for ever one with Him; He hath borne the death which I deserved, and now He is my life!

II. *Paul's religion consisted in having to do with a Person.* "For me to live is Christ." "That I may know Him and be found in Him." How this thought pervades all his prayers! In them we see that he realises Christ as a real person. "You say that you know who Christ is, but do you know Him as a personal friend?" Thus to know the name of Jesus, and to know how to use it, is true wisdom and real happiness.

Many we fear fail in one of the two things we have referred to; as regards some, their religion is not strictly personal. They enjoy themselves most in a crowd. Religion is not a matter between God and the soul. This is a fatal error, and it is a serious mistake not to have continually to do with the Person of Christ, and with Christ *as a* PERSON. We should never be satisfied without realising religion as a *spiritual fact* in the soul; and having Christ as a spiritual *friend* for the

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soul. The latter is a sure evidence of the former. If I am living upon Christ, this is a sure proof that Christ liveth in me. If the Saviour is glorious to the soul, and powerful in the soul, it is because the Comforter, the Spirit of truth, indwells in the soul, and causes it to gravitate towards Him as its centre, and then to reflect His glory as the light of life.

Observe, Paul does not say, I know *in* whom I have believed, but *whom* I have believed: that is, I know *Him* who is the object of my faith and foundation of my hope. I not only know that there is such a Person, but I know something about Him; only a little as yet, for He is an infinite Person—the graciousness of His character can no more be *fully* known, than the wonders of His Person can be comprehended.

Do we not see from this that believing is necessary to all right knowledge of Christ? No one rightly knows Christ till he has really trusted in Him. We come to Him with all our needs, and He fully meets our cases. Thus, by believing we learn how suited He is, how faithful, how tender, and gracious. If the first real act of faith brings a knowledge of Christ such as was not known before, then a life of faith on Christ will introduce to an ever-increasing acquaintance with His excellencies. Paul could say, as soon as he believed, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord;" but, as years rolled on, and as faith more and more familiarised his soul with Christ, he could say so with increasing emphasis and more abounding joy. Faith draws out the virtues of Christ, and thus we know what excellencies are in Him, and how glorious He is. There are two ways of obtaining knowledge; the one is by *testimony*, and the other by *experience*. Paul knew the value of both, and was never satisfied without the latter. Nor must we be; for this kind of knowledge alone *satisfies*. It satisfies as regards the past. To know Christ who died as the risen One (see 10th verse); shows that the great sin question is settled by God for all who believe. Without this, some one says, "I am like a sear-leaf dangling over the dark waters of eternity;" but as one with Him who died and rose again, my past history is set aside, and I know Christ for remission as God knows Him for satisfaction. Also, as regards the *present*, with all its trials and temptations, weakness and wrong tendencies, I am satisfied as I hear Christ say, "My sheep shall never perish; neither shall any man pluck them out of My hand." And then as regards the future, both of time and eternity, there is complete satisfaction also, which brings us to notice—

III. *The Apostle's sublime anticipation.* Concerning that

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Person whom he trusted, to whom he had committed all, and with whom he had such a blessed acquaintance, he cherished *the most comfortable persuasion.* Think of the period to which he looked forward: "THAT DAY"—the day of light, of joy, of glory; the day of Christ; the day of God; the day of revelation, of resurrection, of restitution. There is no reference to that day in the preceding part of the chapter, and the manner in which he introduces it shows how much it occupied his mind, and how dear it was to his heart. How delightful it is to contemplate the two advents of the Lord, and to study them together, as Paul does in Titus ii. 10, 13,—the one the completion of God's purposes of grace, and the other the consummation of His purposes concerning glory. How can those dread the one who really depend on the other? should they not rather ardently desire "that day" than think of it with dread?

How cheering was Paul's *persuasion!* "I am persuaded that He is able." Precious thought, HE IS ABLE. To how many things may we apply this: "Able to save them to the uttermost (or, for ever) who come unto God by Him" (Heb. vii. 25); "Able to keep them from falling and to present them faultless, &c.;" "Able to do exceeding abundantly above all that we ask or think;" "Able to build us up and to give us an inheritance among them that are sanctified;" "Able to keep the deposit safe against that day." It is intelligent ability. He will not overlook one of His own. Every horn of the Lamb hath an eye in it; wisdom and power are combined in Him. It is a *loving* ability. He who hath all power in heaven and earth is full of sympathy, is meek and gentle. The enthroned ONE is a "Lamb as it had been slain." It is faithful *ability*—"faithfulness is the girdle of His loins." He is girt about the breast (the seat of love) with a golden girdle. Such was Christ to Paul, and such is He to all from whom He has ever received a deposit.

This knowledge of Christ and persuasion concerning Him yielded Paul much comfort; the great point of all was fully settled; His mind was now at rest. The *safety* of a deposit depends upon the goodness of the character of him you leave it with; your satisfaction and comfort on the knowledge of the same. As soon as you commit a valuable treasure to any person, you become interested in his character. This knowledge of Christ feeds faith, and makes it strong; and faith that grows out of a deep acquaintance with Christ will produce abounding consolation and steadfast courage. Thus we find Paul full of courage and joy even in the prospect of

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martyrdom; concerning his own future he had no fears. All that belonged to him was in Christ's hands, and he knew that "the day" would declare the Master's faithfulness and the servant's blessedness. Thus his hope was nourished, and he looked forward to "the day" as the consummation of all his desires, and as "the day" which should prove the wisdom of the course he had taken in depositing all with Christ, and being willing to do or suffer everything for Him.

It is indeed beautiful to notice in Paul's last letter, and the closing words thereof, how tenderly anxious he was about the cause he loved so truly, and the dear friends whom he was leaving behind. Thus it ever will be; in proportion as we trust in Christ, commit all to Him, and acquaint ourselves with Him, we shall be concerned for the triumph of His cause, the salvation of the souls of sinners, and the edification of believers.

What a sad disappointment awaits many in that day! It will come as sure as this day ever has arisen; and many who have heard about it, and sung about it, will find to their sorrow and dismay that they have no treasure in heaven, that they have no deposit in Christ's hands. They have committed nothing to Him. He was not after all their Lord, nor did they worship Him. They said, "Lord! Lord!" but did not *do* what He said. Their treasures were on earth, and they will then be eternal bankrupts. You that have not yet gone, go at once, while the office-door of mercy is still open, and get *insured for eternity.* But bear in mind that you cannot serve God and mammon; you cannot leave your soul in Christ's hands while your tastes and affections find appropriate objects in an evil world, and His beauty is not desired. "Who (says one) would trust a jewel to a stranger, who would walk over an abyss without inquiring whether the plank was sound or rotten." Where is your jewel, your one precious soul? On what are you treading on your way to eternity? "There is a way that seemeth right unto a man, but the end thereof is the way of death."

What delight will the true believer (between whom and Christ there has been a real soul transaction) have in that day! He will then find all perfectly safe, even as he was told, "he will see HIM whom he hath trusted as He is;" and will indeed have to say, "the half, yea, the thousandth part, was not told." And while living in the hope of that joy and glory, what *diligence* should the believer give to "make his calling and election sure," and to "serve his own generation by the will of God." Then shall he sing in the ways of the Lord, and

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say at the end of his journey, "I have trusted in Thy mercy, my heart shall rejoice in Thy salvation;" "I will sing unto the Lord because He hath dealt bountifully with me."

Art. VI.—THE NEW YEAR; AND ITS COMING HARVEST.

Another new year greets us, and we usually return its salutation with gladness. Good wishes and friendly salutations are also exchanged by those who are spared to enter on another period of time. Many, alas! have small reasons for gladness, and often the grounds for the good wishes expressed are any but good. At such a time there is a sort of general gratitude for mercies past, and an indefinite hope that something will turn up with the new year to afford pleasure, or bring in a better state of things. Generally it is not so; things go on as before, and very few really make "a new start with the new year."

We ought to feel grateful that we are spared thus far, and are still surrounded with many mercies. There is one test which all may use, and which all should feel: "It is of the Lord's mercies we are not consumed, because His compassions fail not; they are new every morning; great is Thy faithfulness." On New-year's morning it becomes us especially thus to testify. Happy are they who not only rejoice in the gifts, but who possess the Giver, and who can adopt the next verse: "The Lord is my portion, saith my soul, therefore will I hope in Him." Only such are in possession of the elements of true happiness, and grasping this blessed fact, may look for a Happy New Year. In many minds the thought will arise, what will be the great events of this year which has just begun? No one can answer this question. No doubt, many things will take place which no one expected, and some events anticipated will not occur. The present is a period of rapid changes; and who can tell what a year may bring forth. When 1870 began, all seemed tolerably tranquil in Europe; few, if any, expected such a war storm as swept over devoted France, and robbed two nations of tens of thousands of sons, husbands, and fathers. And, even after the experiences of the latter half of that year, who thought of such judgments on Paris, or such desolating fires in America, not to refer to many other events at Rome and elsewhere.

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And now, what of 1872 and its history? We must want to learn that. One thing we may be quite sure about—death will not cease its ravages. If the harvest should fail in some places, death will still find field for its sharp sickle. If there should be no vintage in some of the fertile valleys of Italy or France, death will still gather ripe clusters there and everywhere, and will go on treading his terrible wine-press. The population of our globe cannot be very correctly ascertained: still, there is little doubt, but that the number lies somewhere between one thousand and twelve hundred millions. The exact number who will die on the earth, during 1872, God only knows; but we shall not err much in concluding that between thirty and forty millions of all ages will pass away from time to eternity. How solemn is this fact! Every city, town and village in all lands will yield some trophies to the great conqueror. As soon as the moments of the new year begin their course, death will begin his work. If this paper should be read at noon on 1st January, it will be all but certain that since the midnight peal ushered in the new year, some forty thousand will have died. Talk of battles and slaughter; do we really think of the slain on earth during every twelve hours of our existence?

What a solemn and steady march is this; what an awful procession to the great eternity! How do the vast columns of mortality pass on! on! on to the unseen world. We seem to hear them tramp, and to see them pass out of sight by hundreds every few minutes. Let each one bring the thought home. I may be one of that vast company marked for death *this year;* one of whom God hath said, "This year *thou* must die." Or should Mercy still say to Death, "Let it alone this year also," the year must soon come in which the mark will be found against *my* name, when I must pass away from the land of the living. Ah, *when* will it be? There is silence to that question. There is another of still greater interest and importance: *How may I be always ready*, so that, when my name is called out by the messenger Death, I may be able to say, with Abraham, "Here am I, Lord;" or with Simeon, "Lord, now lettest Thou Thy servant depart in peace?" To this question the answer is plain and full. Surely it is true wisdom to study and act upon the same. There is nothing in all God's works and ways so clearly revealed as how sinners may get safe to heaven. The ungodly *can* be justified; the rebellious pardoned; the lost saved; the unholy sanctified. God is ready to forgive, the grace of Jesus is exceeding abundant, and the Holy Spirit is almighty to renew. He who flies to the Cross

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for refuge, who learns there that "God is love," and begins to love Him, who seeks to walk in the Spirit, who aims to live to the glory of God and the good of others, is ready for the summons whenever it may come.

How very different is death to various characters. Let us suppose the case of a powerful king, who employs one special officer to arrest and convey to prison all those in his dominions whom he knows are his enemies, who have often been warned, but who still go on plotting treason. This officer is well known; his name is one of terror to the disloyal; a visit from him is to them of all things most terrible, and many live in daily dread of it.

This great king employs this same officer to bring those to his royal palace whom he had previously invited, and who have accepted the invitation. This fact is also well known, and the anticipation of such a visit is at times very pleasant, though, at other times, there are solemn feelings not unmixed with fears. These fears can only be scattered by an earnest study of the character of the things of the glory of his palace, and of his many gracious words and mighty acts.

God is such a sovereign; death is such an officer. Those disloyal ones who hate His holy laws, and despise His glorious clemency, who neglect the great salvation for the perishing vanities of time, may well dread a visit from death. They must *see* him as the king of terrors. His summons must be obeyed, and will take them at once away from all their pleasures and treasures to where joy is not; where sad remembrances ever dwell; where God's wrath ever abides; and where hope never comes.

Believer in Jesus, you for whom to live is Christ, "death is yours." Yes, wondrous fact: "you do not belong to death, but death belongs to you." To die is gain; even to depart and be with Christ, which is far better. He who became dead, but who is now alive for evermore, says, "Fear not, I have the keys of Hades and the grave." "Verily, verily I say unto you, if a man keep My sayings, he shall never *see death.*"

Then hold fast the precious sayings of Jesus. Hold them fast, and they will cheer you along life's gloomiest paths, and make death's dark passage lightsome. "The grass must wither, and the flower must fade, but the word of the Lord endureth for ever." Time must pass on—yea, time must come to an end; but if God's truth is your heart's treasure and triumph, you are possessed of unsearchable riches—of eternal blessedness.

Toward you, Jesus, this New-year's morning, stretches out

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His once pierced hands, and owns you as His brother, His sister, and His mother. Over you He bends and pronounces His infinite benediction, "Blessed are they who hear the Word of God and *keep* it."

Notes on Scripture.

The Rebuked Nations.

Isa. ii.; Mic. iii., iv.

As diversity of views seems to exist in the exposition of these texts, I beg leave to present the following as their apparent expository sense:

"The word that Isaiah, the son of Amos saw concerning Judah and Jerusalem" (Isa. ii. 1).

"Therefore shall Zion for your sakes (idolatrous apostasy) be ploughed as a field, and Jerusalem become heaps, and the mountain of the house (the Lord's house, Isa. ii. 2) as the high places (idol altars) of the forest (or groves)" (Mic. iii. 12). "But in the last days (at the time of the fulness of the Gentiles) it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills (shall be the royal capital of the millennial earth), and all nations shall flow unto it" (Mic. iv.; Isa. ii. 2).

Correlate texts. "It shall come to pass in that day, the Lord shall set His hand again the second time to recover the remnant of His people which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the Sea (America, &c.) And He shall set up an ensign for the (Gentile) nations, and shall assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth" (Isa. xi. 11).

"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair (Jerusalem) the waste cities, the desolations of many generations" (Isa. lxi. 4). "And they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree (1000 years), are the days of My people, &c." (Isa. lxv. 21). "At that time they shall call (rebuilt) Jerusalem the throne of the Lord, and all nations shall be gathered (or flow, as in Isa. ii.) unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart" (Jer. iii. 17).

The foregoing quotations, with much besides, are prophetic descriptions of Christ's millennial reign as the King of all the earth, "that shall reign in righteousness with princes ruling in judgment" (Isa. xxxii. 1; Zech. xiv. 9), which will be confirmed by the following exposition.

The old covenant of Sinai (Ex. xix.) was based on mutual stipulations, *i.e.*, Israel's promise of obedience and God's promise of privileges

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and protection. Israel quickly violated their stipulation. So their promised Canaan—their temporal rest—was held under conditional tenure, which they also violated, and were in consequence ejected from their promised rest.

But the new covenant (Jer. xxxi. 31) recited in Heb. viii. 9–15, ratified by the blood of Christ, is not based or affirmed of mutual stipulations, *i.e.*, its inception and verification did not and does not depend on man's or the Church's conforming obedience. It is a covenant of grace, and not of works, as was that of Sinai. The ground of its application to the Church in our dispensation is the ratification of the promise to Abraham, that in his seed, Christ, should the nations of the earth be blessed. Thus Israel and the Gentiles—their church and times—are under the new covenant of grace and its promises, which for their verification depend not on any requirement of obedience or pre-performance of stipulations. So all these prophecies and gracious promises as to the latter days, in the texts, are and will be in their fulfilment the process of new covenant verification. The new covenant franchises were affirmed as accruing in their benefits to the houses of Judah and Israel (Jer. xxxi. 31), the Gentiles participating during their "times" in all its benefits by God's grace in Christ, by their wild olive ingrafting as in Rom. xi. 17–24; Eph. 2. Now, as some (the churches generally, and many adventists) assume, if yet unbelieving Israel, so divinely preserved, are, for their unbelief and disobedience, in lapsed relation to the new covenant, latter day promises as to their restoration, &c., then on the same ground we may affirm that the Church is also in lapsed relation to millennial promises on account of its Papal apostasy, and prevailing unbelief as to His personal premillennial advent, coming kingdom, and its glory. Thus not only detracting from the glorious grace motive of the new covenant, but also impugning the Divine veracity, though it may be in the unconsciousness induced by our traditional inheritance of "wrest and misdivision of the word, its prophecies and promises." (2 Tim. ii. 15.)

Incidental Expository Suggestions.

1. Man's apparent impossible extremities are God's possible opportunities; and this we may say has been the rule of His dispensational manifestations. Abraham was called out of the thickening darkness. Israel was delivered from the extreme of endurance from under their powerful oppressor. And man never could have conceived the possibility of his redemption through the expiatory sufferings and death of Christ. Considering God's almighty power in all diversity of resort, the promised restoration of Israel may be no more impossible or improbable to God, than the American civil war and abolition of slavery were to man, one year before their occurrence. Apparent human impossibilities suggest the time and fitness for God's "overturning" interposition—"in such an hour as ye think not."

2. It must be an expository blunder to make the rebuked warring nations of Isa. ii., Mic. iv., consist of the risen saints, as done by some. The "overcomers," subjects of the first resurrection, perform judicial reigning functions, and are not the subjects of "rebuking" rule. The Christian nations, and the churches even, with their warring, "evil resisting" spirit and education, their superior warring munitions, are as much the subject of rebuke for this cause, as the weaker heathen nations, who are thus defiantly outdone by the Christians.

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3. If Christ after His resurrection was, as in Acts i. 3, "seen of them forty days, and speaking of the things pertaining to the Kingdom of God," and if He could thus teach men in flesh and blood, as at Emmaus, what their blindness and ignorance could not otherwise know, and if He did eat before His disciples, as the Lord did in Abraham's tent, and if the risen ruling princes, judges, are to have bodies like His, where is the expository obliquity of the faith that believes the many prophecies that assert that Christ, as "King of all the earth" (Zech. xiv. 9), shall restore and convert the Jews, rebuke and subdue the present flesh and blood warring nations, and as the "Prince of peace," with his co-heir ruling princes, in manifestation of "grace abounding" and Satan bound, "reign on the earth" a thousand years? thus summarily accomplishing what human liberty in its diversity of trial, under patriarchal, legal, and Gospel dispensations for six thousand years had failed to do, and thus conclude by the final judgment, (Rev. xx.), the hebdomad of earth and man's probation.—*Prophetic Times*.

Society under the Sixth Trumpet.

"And the rest of the men who were not killed by these plagues, repented not from the works of their hands, that they should not worship the demons, and the idols of gold, and silver, and copper, and stone, and wood, which can neither see, nor hear, nor walk; and they repented not out of their murders, nor out of their sorceries [or *use of drugs*], nor out of their fornication, nor out of their thefts."—Rev. xi. 20, 21: *Revised Text.*

THE Apostle Paul assures us, that as time advances toward its conclusion, "Evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. iii. 13). We have also repeatedly quoted his startling description of the "perilous times" which will come "in the last days" (2 Tim. iii. 1–5). But Paul was not alone in these gloomy anticipations. Peter and Jude likewise speak of them. Nor were these statements without full warrant in the utterances of the Saviour Himself, who particularly and often admonished His disciples, that the gigantic iniquities and sensualities of the days of Noah and of Lot, would repeat themselves as the end approached, and that the judgments of the great day would be pre-eminently deserved by the generation then living. It would, hence, be strange if, in the visions of those terrible adjudications, we were to find no corresponding notices of the bad state of morals then prevailing. And when such notices are found, as in the words before us, it would be contrary to the tenor of the Scriptures on the subject, to take them as mere poetic exaggerations, or as anything other than a literal and true portraiture of the world at that time. Taking the words then, as they have been written for our learning, we here have an account of the moral state of mankind in the period of the sixth trumpet.

1. *It is a period of abounding demon worship.* What demons are, is to some extent an unsettled question. Justin Martyr, and some other Christian fathers, regarded them as the spirits of those giants who were born of the sons of God and the daughters of men in the days preceding the flood. John of Damascus considered them the fallen angels. According to Plutarch, Hesiod (as he himself did) held demons to be "the spirits of mortals when separated from their earthly bodies."

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Zoroaster, Thales, Pythagoras, Plato, and the heathen authors generally, viewed them as spiritual beings, intermediate between supreme Deity and mortals, and mostly the souls of heroes and distinguished persons who had departed this life. Lucian makes his dialogist ask, *What is man?* Answer: *A mortal god. And what is a god?* Answer: *An immortal man.* This gives the common heathen doctrine on the subject. Philo says, "The souls of dead men are called demons." The account which demons themselves mostly give of themselves, according to those who have most to do with them, is the same. Josephus gives it as the orthodox Jewish opinion, that demons are none other than the spirits of the wicked dead. With very few exceptions, the Christian fathers were of like opinion. Justin Martyr, Irenæus, Tertullian, Origen, Augustine, and the vast majority of early Christian writers, regarded demons as the souls or spirits of the unsanctified dead. And the burden of ancient opinion is to the effect, that *demons are the souls of dead men, particularly the spirits of those who bore a bad character in this life.*

It is taken for granted in the classics that many of the "immortals" whom the heathen adored, were once men; and Paul assures us that the sacrifices of the Gentiles made to these "immortals" were sacrifices to demons, and that their sacred feasts were in honour of demons (1 Cor. x. 20, 21). This has led many to believe, or at least to conjecture, that demons are what the Jews and early Christians believed them to be. They are, at any rate, invisible spiritual beings, unholy in character, belonging to the kingdom of evil, and having a vicious and pernicious penchant to interfere in the affairs of mankind in the flesh. The Greeks often applied the name of demons to what they considered *good* spirits; but the Scriptures always use the word with reference to unclean and wicked spirits only. There is no such thing known in the Bible as a good demon. The Scriptures everywhere distinguish demons from the "devil" Satan; but our English translators continually called them "*devils*," a name which fitly describes them.

Among the Jews, in the Saviour's time, these wicked spirits incorporated themselves in the bodies of living men, intruding themselves between the soul and the nervous organism, getting possession of men's physical powers, measurably superseding the wills of those affected, so as to speak and act by means of human organs.

Among the Gentiles, many of the persons thus affected were accepted as inspired prophets and prophetesses; and it had become a regular science to know how to induce such connections with demoniac powers, and how, at option, to bring their influence to bear, whether for religious or for secular purposes.

There always have been ways of coming into communication with these unclean spirits, of consulting them, and securing their aid. Hence the Scriptural allusions to those who have familiar spirits, enchanters, wizards, witches, magicians, soothsayers, diviners, necromancers, and the like. Long before the time of Moses we read of consultations of the spirits of the dead, and the veneration of demons as helpers and guides, to whom it was the custom to resort. Special statutes were given against it in the laws of Moses, as great unfaithfulness and sin against God. The assumption all the way through is, that there was reality in what was pretended in these instances, and a very dangerous iniquity. The lying prophets whom Ahab followed to his ruin were really inspired by wicked spirits. Paul encountered a

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girl at Philippi, whose keepers got great gain from her extraordinary powers, resulting from being possessed of an evil spirit. He cast out the demon, and her peculiar power was gone, and Paul was thrust into prison for interfering with the men's business. This case explains the whole system of heathen oracles and mantology, as the heathen writers themselves explained it.

Modern spiritism, or so-called *spiritualism*, is but a revival of the same thing—a branch of the same iniquity. There doubtless is some reality in it; and it is confessedly a system of intercourse with the dead, whose spirits are invoked in various forms and methods, to teach wisdom; to dictate faith, religion, and life; to comfort and help in trouble and necessity; and to serve as saviours and as gods. It is demon-worship brought to life again. It claims to have vast multitudes of adherents, even amongst professed Christians. It is influencing whole communities of men and women, who are prepared to commit themselves body and soul, for time and eternity, into the care of these lying demon guides. It has made inroads upon people of all classes, and is received by many as a distinct and the only true religion. Its oracles are loud and hopeful in the prediction that it will soon enlist to itself the governments and reigning classes of the whole world. The Word of God also forewarns that it will be vastly successful. "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats" (1 Tim. iv. 1–3). Instead of fearing, loving, and trusting in God above all things, people will bestow their loving confidence upon unclean spirits, invoking them for guidance, and placing religious dependence in their impious falsities. Having no relish for the saving Gospel of Christ, God will send them strong delusion that they may believe a lie, and be visited with the damnation their perverseness deserves. And at the time this sixth trumpet sounds the prevailing religion of the world will be this self-same worship of demons, and following of demons' doctrines.

2. In connection with this demon-worship, will be *the revival of idolatry.* It is itself idolatry; but with it, idols of gold, and silver, and copper, and stone, and wood, which can neither see, nor hear, nor walk, will again command the genius of men for their construction, and be set up to please their demon-lords, to facilitate spiritual intercourse, and to help out the foul devotions of the infatuated people.

It may appear too disparaging to the understanding of this enlightened age to entertain the possibility of a return to the ancient worship of images. People may feel insulted at the thought. But the way for it is opening, and the process to effect it is already going on. The minds of anti-Christian religionists everywhere are fast relapsing into the old heathenish philosophies, and I know not what is to hinder their acceptance of the religions with which those philosophies are conjoined. Modifications of them may be made to conform them somewhat to the requirements of an altered condition of the public mind and taste; but idol-worship will again become, as it is even now becoming, the religion of some who claim to be among the most enlightened, and the very illuminators of mankind. Socrates had his demon-guide, and Socrates approved idolatry; and if men accept the Socratic philosophy in preference to the religion of the Bible, and submit to be taught by demons as their most trustworthy oracles, what is to

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prevent them from becoming philosophic idol-worshippers, especially if their spirit-friends should so dictate, and accompany those dictations with the power of working wonders. A little further on in this book we read of a "false prophet" who teaches dwellers upon earth to make *an image*, to which he gives the power of utterance, so that it both speaks and causes all who refuse to worship it to be put to death (Rev. xiii. 14–16). All this is simply the culmination of the system already in vogue, showing a base, persecuting, and murderous idolatry, also the source and manner of its introduction. The symptoms and tendencies are even now strongly in this very direction. What is *Planchette* but a household god to many who resort to it as a means of spiritual communion, and speak to it, interrogate it, and reverently seek unto it for light, consolation, and guidance? What are the numerous and various inventions constructed and constructing to please the spirits, and meant to serve as material forms and instruments through which the demon-gods are to manifest themselves, and hold communion with their devotees? Is not much of the best science and mechanical skill of spiritualists now employed in answer to spirit-bidding, fashioning implements for closer and easier commerce with these invisible powers? Do not such machines and images of gold, and silver, and copper, and stone, and wood, already exist? And are they not kept in devoted places as holy things, made the centres of circles of people gathered around them for intercourse with devils, as with the world of hope and blessedness, consulted with pious affection, and guarded and revered with all the awe, and sometimes tearful devotion, with which the ancient heathen approached the oracles and images of their gods? Only let all this grow and mature in the line in which it has begun and is growing, and bald image-worship will soon live again in what claims to be the enlightened society of modern times, and men and women of boasted intelligence will everywhere be found paying their adorations at the shrines of devils, as to gods. And just this is one of the leading features of the time when the sixth trumpet sounds.

3. And corresponding with the heathen character of the dominant religion, will then be *a heathen state of morals also.*

Murder will be among the commonest of crimes. Sensual and selfish passion will make sad havoc of human life, with no serious thought about it on the part of the leaders of public sentiment. Fœticide, infanticide, homicide, and all forms of sin against human life, will characterise society, and be tolerated and passed as if no great harm were done. And well would it be for us, if such were not largely the state of things even now.

Sorceries, impure practices with evil agencies, and particularly with poisonous drugs, is also given as one of the dominant forms of vice and sin in those days. The word specially includes tampering with one's own or another's health, by means of drugs, potions, intoxications, and often with magical arts and incantations, the invocation of spiritual agencies, the putting under influences promotive of sins of impurity both bodily and spiritual. We have only to think of the use of alcoholic stimulants—of opium, of tobacco—of the rage for cosmetics and medicaments to increase love attractions—of resorts to the pharmacopœia in connection with sensuality—of the magical agents and treatments alleged to come from the spirit-world for the benefit of people in this—of the thousand impositions in the way of medicines and remedial agents, encouraging mankind to recklessness in trans-

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gression, with the hope of easily repairing the damages of nature's penalties—of the growing prevalence of crime induced by these things, setting loose and stimulating to activity the vilest passions, which are eating out the moral sense of society—for the beginnings of that moral degeneracy to which the seer here alludes as characteristic of the period when the sixth trumpet is sounded.

And interlinked with these sorceries, and reacting the one on the other, will also be the general subversion of marriage and its laws, and the deluging of society with the sins of fornication and adultery. The Apostle uses the word "fornication" alone, as embracing all forms of lewdness, but as if to intimate that marriage will then be hardly recognised any more. And already we hear the institution of legal wedlock denounced and condemned as tyrannical, and all rules, but those of affinity and desire, repudiated as unjust. Already, in some circles, we find the doctrines of *free love* put forth and defended in the name of right, a better religion, and a higher law. And it would be strange indeed, if the revival of the old heathen philosophies and religions, which justified, sanctioned, and sanctified promiscuous concubinage, did not also bring with it a revival of all these old heathen abominations. So also has the holy apostle written, that "in the last days . . . men shall be . . . *incontinent*." And here the seer enumerates "fornication" as one of the outstanding features in the social character of those times.

And last in the catalogue stands the statement of general and abounding *dishonesty*, the obliteration of moral distinctions, the disregard of other's rights, and the practice of fraud, theft, and deceit wherever it is possible. Pollok makes his ancient bard of earth tell of a time when

—— "Blood trod upon the heels of Blood;
Revenge, in desperate mood, at midnight met
Revenge; War brayed to war, Deceit deceived
Deceit, Lie cheated Lie, and Treachery
Mined under Treachery, and Perjury
Swore back to Perjury, and Blasphemy
Arose with hideous Blasphemy, and Curse
Loud answered Curse; and drunkard stumbling fell
O'er drunkard fallen; and husband husband met
Returning each from other's bed defiled;
Thief stole from thief, and robber on the way
Knocked robber down; and Lewdness, Violence,
And Hate, met Lewdness, Violence, and Hate.
And Mercy, weary with beseeching, had
Retired behind the sword of Justice, red
With ultimate and unrepenting wrath."

And that time, with just this condition of things, will have come, when this sixth trumpet sounds. We need not wonder, therefore, that it brings a plague of horror and judgment upon mankind, exceeding all that yet have been known.

"This day is worse than the times of the flood. Then the earth was corrupt before God, and filled with violence. Here corruption of every kind, both between man and man, and man and the Most High, prevails; and murders, the highest of the crimes of violence, are numerous. Besides this, there are idolatry and demon-worship, which are not named as existing before the flood.

"Of the men of Sodom, we read that they were 'wicked, and sinners

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before the Lord exceedingly.' Sins of Sodom are here, and others superadded.

"Oppression, rising even to murder, sorcery, and idolatry were found in Egypt. But other sins are found here. No marvel then if plagues like those of Egypt overtake the world then!

"The world has heard the Gospel and refused it. Far greater is its responsibility in that day than in any previous one. Far stouter and more deeply rooted is its attitude of resistance than at any former time.

"Things are advancing with no slack pace towards this dismal consummation."—*American Paper.*

When will Christ Come?

"He which testifieth these things saith, Surely I come quickly. Amen! Even so, come, Lord Jesus."—Rev. xxii. 20.

Our Saviour, in speaking of His second coming, said, "Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only" (Matt. xxiv. 36). The precise time of His coming is purposely hidden from all men. They know not the day, the hour, nor the year, in which He will appear the second time. And this is a reason why all should be prepared for that day, and shows us the importance of the injunction, "Watch, therefore, for ye know not what hour your Lord doth come. Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

But there are some portions of Scripture which may lead us to some knowledge of the coming of the Lord.

1. The Lord Jesus will come at the time which God has appointed. Paul, in his address at Athens, said, "God hath appointed a day in which He will judge the world" by Jesus Christ; and this judgment will be at the second coming of Christ; for He will "judge the quick and the dead at His appearing and His kingdom." While *we* know not the precise day when this great event shall take place, it is known to God. He has fixed the day, and then Jesus will surely come. Then He will "descend from heaven with a shout, with the voice of the archangel and the trump of God." Oh! that that day may not overtake us unawares.

2. Christ will come at the end of this dispensation, called in Scripture "the end of the world," literally, *the end of the age.* How soon this end will be and Christ's second appearing take place will depend upon the true interpretation of the book of Revelation; but upon this I will not enter. In the parable of the wheat and tares, Jesus says, "The harvest is the end of the world. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world [or age]. The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend and them which do wickedly, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. xiii. 39–43). Thus it is shown that the coming of Christ will be at the end of this dispensation, when He will reward the righteous and punish the wicked.

3. Christ will come when the last kingdom represented in the image of Nebuchadnezzar's dream, and by the fourth beast of Daniel's vision

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(chap vii.) is still in existence. That kingdom is the Roman kingdom which still exists, not precisely as it did when John wrote the book of Revelation, but in another form, that of separate kingdoms, as represented by the toes of the image mentioned. We may not be able to point them out exactly, but there is every reason to believe that they will hereafter be revived, as is indicated in Rev. xvii. 12, 13, and that their kings will be under the direction of the beast mentioned in that chapter; and these are to be destroyed at the coming of Christ, as predicted in Rev. xix. 19–21, and as foretold by Daniel as follows: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. ii. 44). That the destruction of these kingdoms will be at the second coming of Christ is clearly shown in Dan. vii. 13, 14—which see.

4. Christ will come at the period of the sounding of the seventh trumpet, as mentioned in the book of Revelation. "And the seventh angel sounded, and there were great voices in heaven, saying, "The kingdoms of this world are become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever" (Rev. xi. 15).

Some writers consider the sounding of the seventh trumpet to be the same trumpet as is mentioned in 1 Thess. iv. 16, where it is said, "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God;" and as stated in 1 Cor. xv. 52, "For the trumpet shall sound and the dead shall be raised," &c. But this is not quite evident; as the sounding of the seventh trumpet marks a prophetic period, the same as the other six trumpets do. If the first four trumpets are prophetical of the invasion and final overthrow of the western Roman empire, then they relate to a period of nearly four hundred years from the time when John wrote the book of Revelation; and so the fifth and sixth trumpets—if they mark the period of the Saracen and Turkish powers—relate to a period of more than twelve hundred years, and are not yet ended. The sounding of the seventh trumpet will then occupy a period of time, but how long we cannot tell; it probably will be a much shorter period, and the coming of Christ may be at the commencement of that period, for we read that upon the sounding of the seventh angel, "the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give Thee thanks, O Lord God Almighty, which art, and wast, [*and art to come*], because Thou hast taken to Thee Thy great power and hast reigned. And the *nations were angry*, and Thy *wrath is come*, and *the time of the dead that they should be judged*, and that Thou shouldest give reward unto Thy servants the prophets, and to them that fear Thy name, small and great; and shouldest destroy them which destroy the earth" (Rev. xi. 16–18). The words "*and art to come*" are omitted in the best manuscripts, because Christ has then already come. The whole passage shows that Christ is to come at the sounding of the seventh trumpet, as it is then that the dead are to be raised, the righteous rewarded, and the wicked punished. It is the period of the wrath of God, the same which Paul designated as "the day of wrath and revelation of the righteous judgment of God" (Rom. ii. 5).

Are we now living at the period of the sounding of the sixth trumpet? It is now the time of the second woe, and "behold the third woe cometh quickly." The seventh angel shall sound; the mystery of God

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shall be finished ; Christ shall come in power and glory ; the righteous shall be rewarded and the wicked punished. In view of these solemn events we may well inquire, "What manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?"

5. Christ will come when the great majority of the world are not expecting Him.

His coming will be sudden, "for as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be" (Matt. xxiv. 27). The inhabitants of the world who are then careless and secure, as they think, will be surprised at His appearing and filled with consternation. They have said, "Where is the promise of His coming?" Many have ridiculed the idea of His second personal appearance, and of the saints being caught up to meet Him in the air, but their ridicule and opposition will be turned into fear, and the "tribes of the earth shall mourn." "The day of the Lord will come as a thief in the night,"—unexpectedly, and the wicked will be wholly unprepared for it, "for when they shall say, Peace and safety, then sudden destruction cometh upon them, and they shall not escape" (1 Thess. v. 2, 3).

6. The coming of Christ will be at a time when even many church members will not be awake as they should be. Jesus said, "When the Son of Man cometh shall He find faith on the earth?" The parable of the ten virgins shows that some will be found to be foolish virgins, having no oil in their vessels with their lamps, and they will be shut out from the marriage supper of the Lamb. The parable of the talents shows one who at the return of his lord had made no improvement of his talent, and was therefore cast out into outer darkness. We see from these parables what the state of many professors of religion will be when the Lord Jesus shall be revealed from heaven. They may cry, "Lord, Lord, open unto us," but it will be in vain. The Bridegroom and His faithful ones have gone in to the marriage, and the door is shut and cannot be opened for them.

In view of these solemn and important truths we may well inquire how we stand in relation to this subject. Are we saying, "Where is the promise of His coming, for since the fathers fell asleep all things continue as they were from the beginning of the creation?" Are we prepared for the coming of the Son of Man—the Son of God? Have we the grace and love of God in our hearts as well as a profession of religion? Are we waiting for, and looking for, His coming? for unto "*them that look for Him* shall He appear the second time without sin unto salvation."

Let us hear the words of Christ Himself: "Let your loins be girded about and your lights burning; and ye yourselves like unto men that wait for their lord when he shall return from the wedding. Blessed are those servants whom the Lord when He cometh shall find watching. Be ye therefore ready also, for the Son of Man cometh at an hour when ye think not. Blessed is that servant whom his Lord when He cometh shall find so doing."

The last words of which we have any account that Jesus spake to any man were, "Behold I come quickly." May we like John be ready to say, "Amen! even so come, Lord Jesus."—*Advent Herald.*

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The Stones of the New Jerusalem.

MEN tell us of geologic cabinets filled with rock wonders, rare stones, gold besprinkled quartz, and petrified fossils, gathered from the barrens and caves of this poor old world that so soon is passing away, but the revealing angel tells of Immanuel's cabinet, and Immanuel's queen-city, composed of all manner of living stones, and every kind of precious gem, all gathered together in the holy world to come. Oh yes, holy John forgot his rock-prison in the sea, the quarries of Roman banishment and toil, and the disrupted geology of this earth, when he was shown the New-World-Bride, the Queen of heaven, prepared and arrayed with stones of prismatic colour, and wearing her immortal adorning, all set in transparent gold, and jasper, and crystalled glass of the symbolic city. O city of the jasper foundation! O city of the jaspered wall! Hail, city of the jasper stone and jasper light! I take pleasure in thy living stones; and I would more fully comprehend the geology of that angelic-man who measured thee with his rule of gold. Tell me! O thou swift revealer of things to come! tell me the import of thy grand specification. Was not the jasper-stone that was most precious, a symbol of Jesus in His glory? Surely, I read and learn that the city's light was jasper most clear, and she had the "glory of God," and the glory of God, according to Paul, shines in the face of Jesus; and God said to Moses, "My face shall go before thee!" therefore I conclude that the Lamb in His glory as God was the light of the New-Earth-city-Bride. Yes! O jasper-stone most precious, sunlight of the city of life, 'tis He! 'tis He! 'tis Jesus who is the light of the world to come, and there we shall "see His face." (See Rev. iv. 3.) True, but John saw not only the jaspered glory and the crystalled light of the sacred city, but he also surveyed her "wall great and high," with her "many gates,"—each gate an opaque but shining pearl, and, as he beheld, he saw twelve Israelitish tribe-names graven on the pearls. He saw also twelve great foundations for the great wall, having on them the twelve apostolic names: and he noted twelve angelic watchers, keeping ward at the twelve entrances; and the structure of the immense wall of the first foundation was of jasper, the jasponyx or onyx, a living green, studded with bright red or purple zones, sometimes a yellow-red-horn-colour, adorned with bright sea-green zones. It is composed of the finest oriental jaspers. I call it the restitution gem—it is an emblem of life in glory.

The second foundation-stone was sapphire, a pure, warm, and lustrous blue diamond, an hexagonal and shining crystal, of great beauty and price—in its finest state it is an emblem of love.

A third stone was chalcedony, a semi-pellucid gem, the liquid eye, sometimes variegated like the nimbus clouds—an emblem of holy trust.

The fourth was an emerald, a bright green gem, next in hardness to the ruby, and when perfect it is called "the beauty of beauties"—an emblem of immortality.

The fifth foundation was sardonyx, a costly agate, the sardius and onyx, or two in one stone, a precious jewel, looking white with red underneath—an emblem of purity and zeal, reminding us of the water and the blood of Calvary.

The sixth was sardius, or sardie, a rare gem, of a deep blood-red colour—we call it "the impassioned jewel and conqueror's signet," but

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anciently it was called the "Aaronic stone," because it was first in Aaron's sacred breastplate. It is an emblem of victory, and of an understanding heart.

The seventh was a chrysolite, the shining sun, or golden stone, a transparent splendour—an emblem of truth, constancy, and happiness, the millennial stone.

The eighth was beryl, the crystal of honour; it is a gem of great hardness, and is of bluish green lustre—it is called "aqua marine." Of this brilliant it is said—"It never receives any admixture of colour into it, and never loses its own blue and green"—it is an emblem of faithfulness and dignity of life.

The ninth foundation was a topaz, a pellucid and colourless rhomboid prism, sometimes fired with gold—this is the royal Hebrew jewel called "pitdath," and ranks as a geological sapphire. Job mentions it among his comparative emblems of wisdom.

The tenth was chrysophrasus, a precious stone of transparent apple-green colour, very bright, and extremely beautiful—an emblem of renewed life.

The eleventh was jacinth, the glowing zircon, or ruby hyacinth, an oriental gem of flame colour, one of the ancient stones of fire—an emblem of earnestness and zeal, mingled with knowledge and perseverance.

The twelfth foundation was an amethyst, an intense violet-blue stone, sometimes tinged with purple, rose, and dove colours. It was anciently honoured as "the stone of temperance"—and is an emblem of virtue, peace, and praise.

Now, as I considered the foundation-stones of the Holy City, and looked at their grand dimensions and supernal brightness, I was led to see that all those elect brilliants of the New World were in their most perfect state, and were indescribably beautiful to behold; and lo! I saw before me the future and final realisation of our Lord's transfiguration scene on the holy mountain! Yes, I saw that, as our Lord was transfigured on Tabor's summit, so, in the city of the world to come, each living stone, now gathering from every clime, will be assembled round Himself, to partake eternally of the virtues of His divine nature in life, light, beauty, and glory, and my poor soul remains transfixed amid the wonders of the new heavens and the new earth.

As I further considered the twelve prismatic foundations of the Queen-city, New Jerusalem, I was reminded of the ancient Jewish breastplate of judgment, with its four-square cunning work, and four rows of shining gems, having three stones each, so making twelve principal jewels all ablaze, as it is written in Exodus xxviii. 21-29. And now I perceived, under this shadow of the Lord's lamp, that, in like manner as the twelve jewels of the ancient breastplate were designed to represent the Israel then gathering to the Lord unto the holy place, and were worn by the high priest upon his breast as a continual memorial of the Lord's people, so the twelve jewelled foundations of the new-world-city are the revealed emblems of the true Israel, or "other sheep not of the first fold,"—those living stones or Christian believers whose spiritual preparation, immortality, and final assumption to our Lord's heaven shall be by the first resurrection, from "out of every nation, people, kindred, and tongue." And now my spirit was moved with an inward hallelujah! and I felt of a truth, Behold our God is good as He is great, "who hath known the mind of the Lord, or who hath been His counsellor?"

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I further perceived in the geology of the new-world-stones that they were all "elect and precious," like the chief corner-stone laid in Zion; and as Aaron was wont to carry the names of the ancient tribes in the breastplate worn upon his heart, so Jesus, our great High Priest, hath graven the names of His redeemed upon His bosom-signet, having founded His congregation of Christianised tribes upon Himself: "for other foundation can no man lay than is laid, which is Jesus Christ." Yes, oh yes! and the Lord deals very tenderly with His people, for I saw in the city of the world to come that Jesus Immanuel will for ever bear the memory of His ransomed gems upon and within His bosom; in His heart, the Book of Life, for I perceived the first foundation in the Holy City was of jasper, "and her light was like unto a stone, most precious, even like the jasper-stone, clear as crystal." And herein is the intense and expressive emblem of Jesus, our Redeemer and King of glory.

Now, in the ancient Aaronic breastplate I read that the jasper-stone was the Omega, or very last gem, in the sacred order; but, in the symbol-city of the world to come, the jaspered-stone becomes the jewel of light, and it is exalted to be the Alpha and first gem in the eternal order of living stones. Oh, yes; our Jesus, the rejected stone of the Jewish builders, is seen to be King among His jewels in the restitution. And now, mine ear was charmed as well as my heart and eye, for I heard just an echo or cadence of the new-world music. Yes, they filled the blue azure with melody as they sang in numbers: "Thou art worthy, O Lord, to receive glory and honour and power; for Thou hast created all things, and for Thy pleasure they are and were created." And I remembered His words who said, "There be first that shall be last, and the last shall be first;" and I knew that the jaspered-One was both Lord and Christ, the Alpha and Omega, the foundation-stone in the mosaic of Jewry, and the cap-stone in the city of Heaven. O wondrous science of the heavenly geology of the new world! to but know of thee is to admire God, and to understand thee is a joy for ever.

Then I meditated upon the jaspered-One, and in Rev. iv. 3, I found Him compared to the jaspered-sardius, or sardie gem, and I remembered that this victorious gem stood first, by command of God, in Aaron's breastplate. Now, sardius is a ruby, called in Hebrew *odem*, from the root *adam*—he was ruddy, or a fine deep red. Then I saw that the first and last gems of the Aaronic mosaic were blended in Him who sat in the central rainbow of enthroned light, and I bowed to adore, for I perceived the light of heaven shining in the mysterious God-man, He who "was the light of the world," yet "the world knew Him not."

Again I considered the jasper-stone, and I found that some twelve varieties of that gem were known to lapidaries, and now I discerned that all the living stones in the holy city of the new world will resemble Jesus, and partake of the double nature of sardius and jasper—like so many rays from the solar gem of heaven! "O Jerusalem, city of the great King!" I sighed—

"When will the moment come,
When I shall lay my armour by,
And dwell with Christ at home!"

O queen-city of love and life, thy gems of colour—all lustrous living gems—thy golden street and proportions grand, have completely rap-ured my poor heart. Ha! thou city of holy wonders, I shall onward

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press to thee; for lo, yonder stand the representative angel-warders hard by the twelve entrances of Israel,—those gates of pearl,—and they are waiting to convey some poor Lazarus to Abraham's society, and to welcome the heirs to their waiting-place within the ample intermediate curtains of "Jerusalem, which is above, and is free, and is the mother of us all;" and which city John saw, coming down from God out of heaven, prepared as a bride adorned for her husband. Yes, when the Lord comes He shall send His angels to gather together His elect stones; and then all the holy people, the finally saved out of the twelve tribes of Jacob, both the old and new covenant peoples, shall enter and sit down where the jaspered King, who is the Lion of Judah and the heavenly Bridegroom, will for ever reign over the redeemed house of Jacob. O my soul, verily this will be, for John saw the engraved pearl-gate entrances, three to the east, west, north, and south. And they come! the holy people—all the living jewels of many colours come from the four points of the world-compass; with bright eyes and happy hearts they all come to Jesus, in that place where, and in that day when, He shall make up His jewels; and they sit down with Abraham, Isaac, and Jacob, amidst the royalty and magnificence of the kingdom of our God. Oh when shall our eyes behold the queen-city of the world to come?

Again I saw that the sardie, or stone of victory, which in Aaron's breastplate had stood No. 1 in the sacred order, was in John's specification displaced; and as I considered, I found it in the perfected sixth foundation of the holy city, and I wondered much whether this numerical change of position in the signet-stone of Jesus was designed to symbolise the ancient faith of the Christian Church—viz., that in the end, or perfected sixth millennary from creation, He of the sardius and and jasper stones will come again and be revealed to make up His jewels? But none made me an answer; so I turned round to consider the holy city, and I was rapt with its templed light. I wish every Christian would consider that templed light—"the glory of God enlightened the city, and the Lamb is the light thereof." Yes, Jesus, our Lord and Redeemer, is the central splendour in the heavenly capitol. John saw Him therein, shining like an orbic-templed sun, a living light, with atmospheres of gold, and jasper, and crystal, and glory of Deity—a mirrored irradiance, whose soft, pure, and transparent rays floated far away over the "nations of the saved" as they lived, acted, and "walked in the light of it." Yes, the nations of the saved will walk there; they did not (to my perception) assume wings and fly abroad; they lived, reigned, and acted or walked in their glorified body, by means of the city's light; and as the Lamb is that light, natural, mental, moral, and spiritual night was no more, neither was there any more curse, for the tear-cup of glorified eyes is never again to overflow with hot rain from the dark heavens of the shadow of death. Indeed, after the descent of the holy city, there is not to be any more weeping to "their eyes," nor death to their glorified bodies, for they are jewels, endued with the power of an endless life. And so as I considered, I saw that the descent of the city and her templed light, was after the first resurrection, and after the rapture of the living stones from the domain of death, and subsequent to the coming of the Lord.

I saw that the "city of saints" was not to remain in heaven, whither they had been caught up to meet the Lord in the air; but she came down with her Lord, and then "the tabernacle of God was with men." Then I beheld, and her foundations became permanent in the new

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earth, for the kings of the new earth brought their God-given glory unto it. The former things had passed away, and behold all things were made new. There the new earth yielded her fragrance; the times of the restitution had come; the displaced sardius was in the midst of His jaspered or veiled tabernacle; the solar orb was outshone, and the lunar queen was not needed, for to the brided city He who had been her morning star was now her central sun. And as I contemplated the paradise of the child, the youth, the maiden, the sire, and matron, in their glorified vigour; and beheld patriarchs, prophets, apostles, priests, and kings within the abodes of immortality, and viewed the saved jewels from every clime around the great tree of life and help, all walking sweetly and without fear by the cool, pure river which flowed out from the throne of God, even of the Lamb, oh I longed greatly to be gathered among them, for the reign of evil was ended, and the heavenly kingdom had come.

Revolving this great matter within my soul, I sought out where I might find my place among the bridal jewels. I saw I could not be a gate, an angel, or the wall; I could not be a foundation, a threshold, or the street of gold; and I wondered, mused, and inquired of one having the golden reed, who showed me that the foundations, or thresholds of the city wall, were to be garnished with all manner of precious stones!" Then hope fired my breast, and I cried: "O Lord and light of the new-earth-city, I pray Thee remember me when Thou shalt make u p Thy jewels! O Lord God Almighty, my Redeemer, Mediator, and heavenly King, I beseech Thee never to blot my name from the book within Thine heart, but condescend to assign me some heavenly niche amid the all "manner of precious" gems which shall garnish the great foundations of Thy bridal city in the new heavens and new earth, for, lo, "Thy servant taketh pleasure in her stones, and favoureth the dust thereof?"

Reviews.

The Doctrine of the Atonement, as Taught by the Apostles; or, The Sayings of the Apostles exegetically expounded, with Historical Appendix. By Rev. George Smeaton, D.D., Professor of Exegetical Theology, New College, Edinburgh. Edinburgh: T. & T. Clark, 38 George Street. 1870.

This able, learned, and exhaustive volume does not properly fall in our way. It is not prophetical. But it contains an important statement as to the vicariousness of Christ's life, which we gladly quote in confutation of the Plymouth heresy on this point, and of the similar Socinian view. *Imputed righteousness* stands or falls with the truth regarding Christ's life on earth; and accordingly it is against the Pauline, and Lutheran, and Puritan doctrine of *Imputation*, that Plymouthists are aiming their blows,—maintaining righteousness by

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resurrection, and "refusing (as they say) to appear before God under false colours," *i.e.*, in the righteousness of another. The following are Professor Smeaton's remarks :—

"This obedience of the God-man was ONE and indivisible. Though possessing a twofold aspect, it was one finished work. As man is under precept and penalty because he is the creature of God under the eternal law of obedience, and a sinner under condemnation, the surety obedience of the Lord must satisfy the law in both respects. Many expositors incorrectly sunder the two, or fix attention on the one to the exclusion of the other. Others acknowledge both, but unhappily make the two elements separately meritorious, losing sight of the link that binds Christ's deeds and sufferings together as one vicarious obedience. The latter class of divines ascribe forgiveness to the sufferings, and the right to everlasting life to the active obedience,—an unhappy separation, though countenanced by eminent names, and by no means to be vindicated. As it is the work of one Christ, it is one atoning obedience; and though we may, and must, distinguish the elements of which it consists, we may not disjoin them, for the two elements concur to form one obedience. That they cannot be separated appears from many considerations, and especially from this, that in every action there was a humiliation, and in every suffering an exercise of obedience. They both pervade every event in that wondrous life. They were not in exercise at different times, in different actions, and in successive hours: they meet in the same action and at the same time, over the entire life of Jesus, from the first moment of His humiliation to the last.

"This atoning obedience extended over the entire life of the Lord, and was not limited to the few hours on the cross. It was but the verification of His sinless nature in various scenes of action and agony allotted to Him, but formed one obedience from first to last. That the element of obedience pervaded His entire life, and went into all His sufferings, sufficiently appears from numerous texts, which I shall not expound in this place (Rom. v. 19; Phil. ii. 8; Heb. v. 8). If we call up before our minds the usual division of human duty, according to the different relations which man occupies to God, himself, and his fellows, He learned obedience in them all; and with the augmented trials, as they thickened and deepened, His obedience was also augmented,—that is, was capable of increase, though always perfect. The spontaneous surrender of His life in such a substitution as that which He consented to occupy, called for an obedience that bore Him up amid inconceivable difficulties; and from the greatness of His person, it had a dignity and value which entitle it to be called infinite. The humanity He wore was made by Him an instrument which He used for the great purpose of bringing in the righteousness of God; or, to put the matter in a personal, concrete form, Christ Himself in the righteousness of God. The Son of God made flesh, and obedient in life and death, is our righteousness before God. Scripture knows of only ONE righteousness uniting God and men, and the world has never seen another.

"5. It remains to be added, that the righteousness of God was IN OUR STEAD as well as for our benefit. It is the more necessary to establish the *vicarious* nature of this righteousness, because not a few in every community are ready to admit the vicarious suffering who are not willing to allow the vicarious obedience in the whole extent of human obligation; that is, they divide the two parts of the law, the penalty and precept, into two portions, regarding the vicarious suffering as alone capable of imputation. But the vicarious character attaching to the one obedience of the Lord is as plainly taught as the fact that it is a substantive reality; and when the apostle says, 'We are made the righteousness of God in Him' (2 Cor. v. 21), he intimates

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that believers in Christ come to a realisation of the fact that it was rendered in their room, and that they are one with Him in the whole transaction. The obedience of Christ realises the lofty ideal or goal set before the human race; and on this account it is the greatest event in the world's history. He was acting for His people, and they were representatively in Him. The entrance of Christ's sinless humanity, with the law in His heart, became the central point of all time, to which previous ages looked forward, and after ages look back. He was the living law, the personal law,—an event with a far more important bearing than any other that ever occurred. It was the world's new creation. It is made ours not less truly than if we ourselves had rendered it, IN CONSEQUENCE OF THE LEGAL ONENESS FORMED BETWEEN US AND HIM. Not that in the Lord's experience the personal was merged in the official, for He had not, and could not, have any of those feelings which stand connected with personal guilt. He was always fully conscious of inward sinlessness when the sin-bearer and curse-bearer in our stead; and in like manner the redeemed, amid all the security of imputed righteousness, never cease to cherish personally the feelings of conscious unworthiness and deep abasement. That the vicarious character of the whole may appear, it is only necessary to recall the words, 'By the obedience of One shall many be righteousness' (Rom. v. 19).

"As an objection to this mode of interpreting the righteousness of faith, it is commonly urged that the apostle nowhere uses the theological expression 'the righteousness of Christ.' But when we examine the terms in which it is expressed, the vicarious character of the righteousness is made the more evident. CHRIST HIMSELF IS OUR RIGHTEOUSNESS. The incarnate Son, dying in our room, the realised ideal of what man was made to be, is made of God unto us righteousness (1 Cor. i. 30), in such a sense that we are said to be made the righteousness of God in Him. This is more remarkable: we are made all that Christ was; He is the Lord our righteousness (Jer. xxiii. 6), and we are made the righteousness of God in Him (2 Cor. v. 21)."

Thoughts on Scriptural Subjects. By Benjamin Wills Newton. London: Houlston and Sons, 65 Paternoster Row. 1871.

We return to this admirable volume, in order to extract one or two paragraphs regarding the Sabbath-day. Let our readers carefully study this whole article,—and we may add, the whole volume.

"When God had, in six days, finished the creation of 'the heavens and the earth, and all that in them is,' He first appointed the observance of the Sabbath. 'On the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it; because that in it He had rested from all His work which God created and made.'

"Thus, even in Paradise, there was a distinctive honour attached to the Sabbath. God having undertaken to create, had attained the end proposed. He 'saw everything that He had made, and behold it was very good.' The operation, therefore, of His hand ceased, because the end for which it had been put forth was reached: and God 'rested.' As a memorial of this, the seventh day was to be distinguished from the other days of the week, as a day in which the creative power of God and the perfectness of His work were peculiarly to be had in remembrance. As to *the manner* in which the Sabbath was appointed to be kept before sin entered, Scripture is silent.

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"We do not read in Scripture that the commandment to observe the Sabbath was formally repeated at the fall. It is evident, however, that there was no repeal of the primeval ordinance, for in the narrative respecting the manna, at a period previous to the giving of the Law at Sinai, we read as follows: 'And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a Sabbath unto the Lord: to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws? See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day" (Exod. xvi. 22–30).

"It is very obvious that in this passage the observance of the Sabbath is spoken of as an ordinance of which the people of Israel were fully cognisant. Otherwise the Lord would not have upbraided them for their disobedience in not observing it. 'How long refuse ye to keep My *commandments and My laws?*' Moreover, when the commandment to observe the Sabbath was formally repeated at Sinai, it was given, not as one with which Israel was unacquainted, but is prefaced by the word, REMEMBER. 'Remember the Sabbath day, to keep it holy.' . . . .

"Some refuse to observe the Lord's-day as a Sabbath on the ground that every day should be to the believer a Sabbath. We might as well refuse to celebrate at stated periods the Lord's Supper, on the ground that we feed by faith every hour on His broken body and shed blood. Ordinances such as these are designed, not merely to express certain hidden relations which faith alone can recognise, but are intended as signs that attest outwardly before God and before men the relations in which His grace has set us—the sign, on His part, indicating, and, as a seal, pledging, the blessing signified, whilst we, by our acceptance of the sign, acknowledge before God and before men, our recipiency of the mercy. As regards the Sabbath, there would be no sign in it—it would not be a symbolic day at all, unless it were kept as a day of rest. On its observance as a day of rest, its typical significancy depends. If we had no day appointed to be kept as a day of rest, we should have no day of *sign.* The sign and pledge that God has given of the rest that remaineth unto His people would be taken from us. We could in no sense apply to ourselves the words, 'Verily My Sabbaths ye shall keep: for IT IS A SIGN between Me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you' (Exod. xxxi. 13).

If every day is to be made a Sabbath, and therefore a day of rest, what would become of such of our daily duties as involve toil and sweat of the brow? Are those duties to be renounced? Are we never *to toil?* In that case, what would become of the words of the apostle, 'If any man will not work, neither let him eat?' Moreover, if the resurrection took place on a specific day, namely, the *first* day of the week, and if on that account *the first day* is made a day of memorial, how can we associate the other days of the week with that great fact, which obviously pertains only to one? Again, suppose that we were servants, and that our master refused to allow us a day of rest —Scripture commands servants to obey their masters, and therefore it would

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be our duty to comply and to labour unremittingly every day, unless we were able to plead the superior authority of God as having sanctified a seventh day, and set it apart as a day of rest. Surely when we consider what our frame is, we shall not lightly esteem this wise provision of His love. Shall we then abandon this privilege, and place ourselves under the unrestricted dominance of the tyranny of man? It is not a little thing, in a world like this, to abandon privileges which God has in mercy granted to lighten the burden under which humanity groans."

The Heresies of the Plymouth Brethren. By James C. L. Carson, M.D. Thirteenth thousand. London: Houlston and Sons, Paternoster Row. 1870.

We have quoted largely already from Dr Carson's work. We proceed to give some further extracts regarding the Socinianism underlying the new doctrines of Darbyism.

"The great danger to be feared from the Plymouth Brethren arises from the fact, that they have ingeniously mixed up some very important truths with the most pernicious and fatal errors. This is often done in such a 'guarded' manner that ordinary readers are not very likely to discover the combination till they have actually imbibed the poison. Hence the vast importance of discovering the errors and laying them open to the gaze of the Christian world. 'In most of these combinations of scriptural truth with error (of which the apostles were very jealous),' says a foreign correspondent of the *London Record*, 'instead of the good compensating for the evil, by neutralising it, as is often erroneously supposed, it rather increases the evil by helping to give it currency; many proofs of which could be supplied from the history of the Christian Church.'

"'Greater zeal,' says my father, in the 5th vol. of his Works, 'for the salvation of sinners, and the amelioration of the condition of human kind, never was manifested than at present. This is ground of rejoicing to all the friends of the gospel. But there is one unhappy symptom of the present times, with respect to Christianity. Zeal for the *purity* of divine truth has not kept pace with zeal for the salvation of sinners. . . . Where now are the friends of ancient orthodoxy? Are there not still multitudes who adhere to the strong views of truth professed by the Reformers? Will they quietly suffer a spurious liberality to rob them of the truth? Are they afraid to contend earnestly for the faith once delivered to the saints? Is it more important to propagate the gospel, than to preserve its purity? Paul thought it of more importance to contend for the purity of the gospel, than to extend its reception by his personal ministry. He never laid down his weapons. He was unceasingly employed in combating the corruptions of the gospel. All the zeal at present manifested by the Man of Sin, all the efforts of atheism, are not so much to be dreaded as the present apathy among Christians regarding the integrity and purity of divine truth. If judgment shall be executed upon the house of God, this base acquiescence in the subversion of the gospel, by false philosophy and false charity, will be the bitterest ingredient in the cup of suffering.'

"In the previous chapter, I quoted an extract from the *Quarterly Journal of Prophecy*, which stated that the Plymouth Brethren were propagating the Socinian view of some of the sacrifices. As this point is in discussion between Mr Darby and the editor of the *Journal*, I shall not dwell upon it. But still, I find so many things in Mr Mackintosh's book which, to my judg-

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ment, smell strongly of Socinian doctrine, that I cannot altogether pass on without pointing out some of them to my readers. Let us look at Mr Mackintosh's view of the burnt-offering; and to give him full fair play, I shall quote from his 'guarded' edition of 'Notes on Leviticus.'

"At page 6, he says, 'The primary aspect of Christ's work was God-ward. It was an ineffable delight to Him to accomplish the will of God on earth.' In my early days I came greatly in contact with Unitarians and Socinians, and I almost think I can yet hear them uttering similar words to these. The work was to obey and please God—not to obey and make atonement in the room and stead of the sinner. Again, page 7, 'In all this self-emptied devotedness to God, there was truly a sweet savour. A perfect man on the earth accomplishing the will of God even in death, was an object of amazing interest to the mind of Heaven.' Unitarianism and Socinianism are not yet dead. The perfect Man accomplished the will of God, and obeyed Him as the antitype of the burnt-offering, but not in the room and stead of the sinner! Further, page 10, 'Christ, in the burnt-offering, was exclusively for the eye and heart of God. This point should be distinctly apprehended.' Abraham 'took the ram,' says the Scripture, 'and offered him up for a burnt-offering in the stead of his son.' Is there no substitution here? *In the stead of his son.* Job 'offered a burnt-offering according to the number of them all: for Job said, It may be my sons have sinned.' The inspired penman tells us Job offered the burnt-offering for the *sins* of his sons; but Mr Mackintosh, it is to be presumed under 'the presidency of the Spirit,' is enabled to tell us that it was not for sin at all, but 'exclusively for the eye and heart of God,' that Christ appeared in the burnt-offering. The sinner had neither part nor lot in this part of Christ's work. It was merely to please God without any apparent cause. Does it not approach to the borders of blasphemy to suppose God required all this without any relation to the bearing of the sins of His people, as if He were as capricious as one of the gods of the heathen? 'The burnt-offering,' continues Mr Mackintosh, page 11, 'does not foreshadow Christ on the cross *bearing sin*, but Christ on the cross accomplishing the will of God.' Is there a Socinian in the world would refuse to subscribe to this doctrine? If there is, I never saw one like him. Again, page 17, 'The cross, in the burnt-offering, is not the exhibition of the exceeding hatefulness of sin, but of Christ's unshaken and unshakable devotedness to the Father.' Would the Socinian not join in this, and say it had nothing to do with atonement for sin; but was to please God and show Christ's devotedness to the Father? To be sure he would. But to crown all, Mr Mackintosh says, page 20, 'The idea of sin-bearing—the imputation of sin—the wrath of God—does not appear in the burnt-offering. True,' he continues, 'we read, "It shall be accepted for him *to make atonement* for him;" but then it is "atonement" not according to the depths and enormity of human guilt, but according to the perfection of Christ's surrender of Himself to God, and the intensity of God's delight in Christ.' What great sin was there in Christ's surrender of Himself to the Father, and in the Father's delight in the Son, that thus required to be atoned for? Awful, most awful! Blasphemous, most blasphemous! Is it not sufficient to terrify any Christian to read such sentiments? Just think of the hardihood of the man who will thus deal with Scripture. When revelation says, 'He shall put his hand upon the head of the burnt-offering, and it shall be accepted for *him* to make *atonement* for *him*,' Mr Mackintosh gives a flat contradiction, and informs us it is not an atonement for him at all—it has nothing to do with sin-bearing—nothing to do with the enormity of human guilt—but is only an atonement 'according to the perfection of Christ's surrender of Himself to God, and the intensity of God's delight in Christ!' Leaving the awful impiety of this method of handling Scripture out of the question altogether, there is not even one particle of sense in Mr

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Mackintosh's statement. How could Christ make an atonement for 'the perfection of Christ's surrender of Himself to God, and the intensity of God's delight in Christ?' Did any man ever before hear such a jargon of nonsense, with a deep purpose to mystify Scripture? This is so well 'guarded,' that I am sure Mr Mackintosh himself could not explain it. It is about on a par with the old woman's definition of metaphysics, 'which the writer didna understan' himsel', and which nae other body kenned.'

"Such are the sentiments on the burnt-offering which are taught in the 'guarded' edition of the 'Notes on Leviticus.' They are also to be found at the 202d and 203d pages of the first vol. of 'Things New and Old,' where it says, 'Christ, as the antitype of the burnt-offering, gave up His life, in order to give full expression to His devotedness. . . . The burnt-offering prefigures Christ on the cross, *not as a sin-bearer*, but as accomplishing the will of God. . . . It does not set forth the hatefulness of sin, but the preciousness and divine excellency of Christ, and His devotedness to God, even unto death.'

"I do not wish it to be understood, by anything I have stated, that Mr Mackintosh denies a full atonement for sin on the cross. What I charge him with is, that he says the part of Christ's work on the cross which was typified by the burnt-offering had no relation to the sinner at all. There can be no mistake about his opinions on this point. He has not yet 'guarded' them. He says, 'Christ, in the burnt-offering, was *exclusively* for the eye and heart of God. . . . The burnt-offering does not foreshadow Christ on the cross *bearing sin*, but Christ on the cross accomplishing the will of God. . . . The idea of sin-bearing—the imputation of sin—the wrath of God—does not appear in the burnt-offering.' According to this view, there is one portion, or aspect, of Christ's work on the cross which has nothing at all to do with the sins of His people. It has no relation to His chosen ones. In whose stead, then, is He standing? If in every portion of this work He is not standing in the place of the sinner, for whom is He atoning? Job offered the burnt-offering for the sins of his sons; consequently Christ, *as the antitype of that offering*, must have been offered for some person's sins. For whom, then, was He offered? For Himself, or for others? As Mr Mackintosh utterly denies it was for the sins of His people—that there was any imputation in the matter—he should just go the whole length of saying it was on His own account. He admits it was an atonement. For whom was the atonement effected? If it was not effected for His people, it must have been for Himself. Mr M. tells us it was '*atonement*, not according to the depths and enormity of human guilt, but according to the perfection of Christ's surrender of Himself to God.' If it was really an atonement, it must have been for sin; and if it was not for the sins of His people imputed to Him, it must have been on His own account. Mr Mackintosh may repudiate such an idea as he pleases; but it is the fair, legitimate, and necessary result of his representations of Christ as the antitype of the burnt-offering.

"I am persuaded there is not a Socinian in the world would find fault with Mr Mackintosh's opinions about the burnt-offering. 'This attack upon the burnt-offering,' says the *Journal of Prophecy*, 'is perhaps one of the worst of their errors. For that sacrifice is the great parent of all the other sacrifices—the root from which the others have sprung as branches. If, then, the Socinian axe be laid to the parent root and stem, the whole tree with all its branches must come down. . . . It requires no common amount of prepossession and hardihood to deny a propitiatory character to the burnt-offering. . . . We could not have believed that any but a Socinian or a Rationalist could have so entirely set aside the great features of the burnt-offering. . . . Those who have gone thus far will have no difficulty in going farther. . . . The heresy is a serious one, and strikes at the very root of redemption. It is the theory of Maurice and Socinus in an evangelical form."

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Few Saved; or, The Awful Condition of the World and Christendom. By D. T. Taylor. Boston: Scriptural Tract Repository. 1871.

American works on prophecy are multiplying; and among them are the excellent little books published in Boston at the Scriptural Tract Repository. The above is startling, but not sensational. It deals in facts, and on these facts it founds its stirring appeals. The following is a specimen:—

"At the risk of being denounced as uncharitable, we venture the expression of our belief that there are at the present time not over ten millions of adult souls on earth who are living in daily readiness, by gospel consecration and true holiness, for instant translation and the ordeal of judgment. Our reasons for so thinking are obvious: the countless number of careless, worldly-minded, backslidden, and unsanctified members in all our churches. The estimate may be deemed narrow and selfish. We judge no one. We only fear and tremble. But we call solemn attention to the fact that Abraham, the friend of God, although dwelling in close proximity to Sodom and Gomorrah, whose inhabitants he evidently seemed to know, although well acquainted with just Lot and his household, and doubtless conversant with numerous seemingly devout persons in those cities whom he supposed would furnish a guarantee for their general safety, and shield the remainder from destruction, even Abraham was proved in the sequel to have had too large charity, and in his first calculation of fifty to be mistaken in the final result by full forty-seven too many, or by a false calculation too high by ninety-four per cent. In this light of history—in the light of analogical reasoning—in the light of the predicted recurrence of the times of Noah and Lot just preceding the second advent—in the light of the parable of the foolish virgins—in the light of our Lord's answer to the question, 'Are there few that be saved?'—in the light of Isa. xxiv. 6, Heb. xii. 14, and other exacting Scriptures,—and in the light of that other question of our Lord's, so full of sorrowful foreboding, 'Nevertheless when the Son of Man cometh shall He find faith on the earth?' (Luke xviii. 8), as compared with the relentless facts and figures as they are, we cannot indulge in sanguine hopes, but are full of fears, forebodings, doubts, and sad thoughts respecting the destiny of the human family.

"What then? Will the world be converted? No; for the result of the proclamation of the gospel to the Gentiles will only be 'to take *out of* them a people for His name' (Acts xv. 14). The world does not wish to be converted. Will Protestantism prove a failure! No; because the great Reformers, Luther, Calvin, Melancthon, Zuingle, Knox, Latimer, and others, who organised the Protestant movement, did not believe in the world's entire conversion. Will Christ have died in vain? No; for at last 'He shall see of the travail of His soul and be satisfied' (Isa. liii. 11). Will evil triumph always? No; for the Lamb of God is appointed to 'take away the sin of the (*κόσμος*) world' (John i. 29). Shall God's servants cease to toil earnestly and with their might for the salvation of men? No; the fearfulness of these evil days, and the fast setting of Time's sun should move them to do a hundredfold more than they do, that they may 'by *all* means save *some*' (1 Cor. ix. 22). Will there be in the end more of the lost than of the saved? Doubtless not; for although the adult believers be 'few,' and as 'a little flock;' if we include such as are imbecile, foolish, idiotic, and religiously insane, as well as those who die under five years, who are supposed to number half the human family—the 'little ones' and the 'little children' who have 'no knowledge between good and evil' (Deut. i. 39), and of whom the Saviour said, 'Forbid them not to come unto Me, for of such is the

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kingdom of heaven' (Matt. xix. 14); although the saved will come '*out of* every kindred, and tongue, and people, and nation' (Rev. v. 9), they will yet constitute, it may be, a majority of the human race, being 'a great multitude which no man could number' (Rev. vii. 9); 'as many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable (Heb. xi. 12).

"Meanwhile time flies—the end of the ages approaches—the harvest is ripe—the press is full—the vats overflow, for the wickedness is great—the judgment day impends, and the door will soon be shut. As for ourselves, a twenty-five years' careful study of the sacred Word of God conducts us to this conclusion—viz., There is but one doom for the great world of sin and evil, and that doom is conflagration and perdition (2 Peter iii. 7); and but one hope for the dear Church of Christ, that hope being the occurrence of a startling and stupendous miracle, that miracle the second coming of our blessed Lord 'with power and great glory' to extirpate sin and Satan, redeem His chosen, and renew the face of the whole world.

"This august event is at the door; nay, it hasteth greatly. And if that soul who reads this warning would be found in the day of eternity among the countless hosts of God's redeemed, let him, without cavil or delay, take his place among the *few* now composing the holy and militant Church of God, and waiting for the consummation."

Thoughts upon the Parable of the Ten Virgins. By the Rev. J. L. V. Cachemaille, Jersey.

There is much of earnest and striking remark in this little book. The following note may contain something new:—

"If we accept the conclusion that very few are looking for, and speaking of the return of Christ, this would prove that there are very few true Christians, much fewer than is generally thought. The fair show of many is deceptive, and people are fond of deluding themselves with the idea that there are many whose hearts are with Christ, and who have the necessary oil in their lamps. But it is possible that this attitude of expectancy is a mark of the last days that it may be seen whether the faithful shall be many or few in number. This will only stand out clearly when the Bridegroom is at the door, as it was in the case of the foolish virgins; but this proves nothing against the wise who are found ready, and always have been so, and who by this expectation show that they look forward with patience to the coming of the Bridegroom. The outward manifestation of the expectation of the coming of Jesus Christ by the faithful Church will not be very apparent in the last times, on account of the small numbers of the true servants of Christ, and for other reasons which lead us to believe that this waiting for Him will cause no sensation—it will be marked by scarcely any visible or striking demonstration. In conformity with the spirit of the parable, the duty of the virgins is to remain within the porch of the house to which the Bridegroom is coming; they await His arrival either in the vestibule or porter's lodge; they should not be seen in the public streets with their lanterns and bridal garments; as midnight approaches they are occupied in watching, whilst all is silence, the rest of the inhabitants of the town being asleep. Here, let us ask, does the parable indicate that all the town should be aware that a marriage was to take place, and that certain virgins were in immediate expectation of the Bridegroom's arrival? Evidently not so. It appears that all the other inhabitants of the town or village were in complete ignorance of the event. According to such

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a state of things, the parable seems to us to have its historical parallel, and leads us to think that such will be the case regarding the expectation of the return of Christ. In fact, let us observe God's command to His people in Isaiah's announcement of the return of Christ (Isa. xxvi. 20, 21), 'Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity.' Where are the people of God at that moment? In their chambers with closed doors, where they are hidden. How do they manifest their expectation of Christ? Is it by publishing it! Certainly not; but by concealing themselves. Noah shut himself up in the ark seven days before the deluge began; he showed his expectation of its arrival by taking refuge in the ark. It was in the middle of the night that the angel warned Lot of the coming destruction of Sodom, and he only communicated it to his two sons-in-law. When the angel was to pass over Egypt to slay the first-born, God ordered the Israelites to shut themselves up in their houses on that night. How did the Church at Jerusalem manifest her belief of the approaching destruction of the city? by fleeing far off and hiding in the mountains. These examples show that the nearer the time the more the Church, like the virgins, will hide its expectation."

The Coming Earthquake; and the Signs that Betoken its Approach. By D. T. Taylor. Boston: Scriptural Tract Repository. 1869.

There may be a little of the sensational in this work, but the tone is earnest, and the doctrine is according to Scripture. Thus writes the author:—

"Alas! where now is that solemn awe that trembles before that terrible hand which has of late shaken every part of the world? Where are the public and humble thanksgivings for our preservation from the destruction which has fallen upon others? Where are the ten thousand admonitions from an enlightened ministry, which should have followed the convulsions of our fire-doomed planet during the past two years? And where are the warnings of that greater earthquake, and the day of God that is behind it, of which these increasing commotions are but types and signs? 'The priests' lips should keep knowledge' (Mal. ii. 7). The ministry and the whole Church should awake to the importance of this solemn crisis—this awful interval of suspense—and give the alarm, lest the blood of lost multitudes who hang upon her lips be found in her skirts, and be required at her hands. Gracious God, do Thou arouse Thy people from their slumbers on the verge of the great day!

"'A Swiss traveller,' says a writer in the *Edinburgh Review*, 'describes a village, situated on the slope of a great mountain, of which the strata shelve in the direction of the place. Huge crags, directly overhanging the village, and massy enough to sweep the whole of it into the torrent below, have become separated from the main body of the mountain in the course of ages by great fissures, and now scarce adhere to it. When they give way, the village must perish—it is only a question of time, and the catastrophe may happen any day. For years past engineers have been sent to measure the width of the fissures, and report them constantly increasing. The villagers, for more than one generation, have been aware of their danger; subscriptions have been once or twice opened to enable them to remove, yet they live on in their doomed dwellings from year to year, fortified against the ultimate certainty and daily probability of destruction by the common sentiment, "Things may last their time and longer."'

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"Like the dwellers in this doomed village, the world's inhabitants have grown careless and secure in sin. The scoffers of the last days are around us, saying, 'Where is the promise of His coming? For since the fathers fell asleep all things continue as they were from the beginning of creation.' But in saying this they are too confident. Nothing is permanent that has sin about it—nothing secure that has wrath above it, and flames of fire beneath. Sin has once deluged the world with water; it shall deluge it again with waves of fire. Sodom and Gomorrah are the types that foreshow the doom of those that live ungodly in these later times; and he who can walk this reeling world unmoved by all the tokens of its fiery doom, must either have a rock of refuge where his soul may rest secure, or else must have fallen into a strange carelessness, and a sad forgetfulness of God.

"But we need not wonder that the world has little thought of the coming day of wrath. Thus it was foretold. The virgins will slumber and sleep until the solemn cry proclaims 'the Bridegroom cometh!' and men will say 'Peace and safety,' till the final storm bursts in fury on their heads. For as it was in the days of Noah and of Lot, when men were eating, drinking, buying, selling, planting and building, marrying and giving in marriage, till the day of trouble came, even thus shall it be when the Son of Man appears.

"But when the long-forgotten prophecies shall be fulfilled, in which God says that 'there shall be a great shaking in the land of Israel, so that the fishes of the sea, and the fowls of the heavens, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at My presence; and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground' (Ezek. xxxviii. 19, 20), men shall sorrow in vain over their carelessness and sin, lamenting that the harvest is past, the summer ended, and they ungathered, unpardoned, unsaved, unblest at last.

"And will a careless, guilty world, to whom these pages shall come, continue to forget the coming Judge, and slight His offered Son? Will none heed His breath in the cyclone, nor see His hand in the tossing main, nor perceive His awful march, His stately steppings in the earthquake's desolating tread, nor hear His voice in the thunders that shake the air, nor discern the glance of His angry eye in the lightnings that flash and burn? And will sinners still refuse to listen to the entreaties of Jehovah's living Word? Shall all things continue to be attributed to secondary causes, and the Omnipotent Being who performs these wonders, and before whose tribunal of judgment, sooner or later, every soul must certainly appear, be put far away? Reader, dare *you* continue in sin, and forget God?

"Pressed down, and awed with an overwhelming sense of the impending doom of our world, and the possibility of that doom overtaking the worldly-minded and thoughtless multitudes of mankind at any moment, and shuddering at the terrible sins that are lighting the torch with which the last fires are to be kindled, we send out far and wide our solemn and earnest warning, beseeching men, by the love of Christ, not only to prepare to meet their God, but to seek meekness, and live holily before Him, and to watch and pray always that they may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man!"

What the Christian has amid the Ruin of the Church. By J. N. D. London.

Some friend has sent us this little work of J. N. D. Much of it is very unscriptural, much of it we do not understand, and all of it breathes

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the odour of a spiritual pride which is as truly offensive as it is supremely childish. The author seems to write by inspiration, and that inspiration enables him to dispense with the apostolic framework of the Church, and to constitute another organisation of his own, which much resembles socialism, and which very manifestly partakes of the lawlessness of the lawless one, the antichrist, the man of sin. "The Church is in ruins" (p. 9) is the key-note of the book, and the inference from this is that J. N. D. is the man to build another structure upon these ecclesiastical heaps. The epistles to the Corinthians and to Timothy are obsolete, for "the Church is in ruins." Strauss, Bunsen, and Colenso have not taken greater liberties with the Word of God than this writer has. It may seem a small thing to him to deny the perpetual authority of these epistles in the Church, but to one who "trembles at the Word," it is profanity quite as awful as that of German rationalism. The intense bitterness that pervades the book is peculiar. The words "false" and "falsification" are again and again hurled against the translators of our Bible with an unaccountable heartiness. Possibly they are wrong in some of their renderings, but how a Christian man could have so adopted the world's coarse vocabulary in speaking thus of these venerable worthies, we are at a loss to explain. The meekness and gentleness of Christ are not to be found in these pages. It is another mind than that of Christ's that pervades them. It is the mind of one aiming at pre-eminence, and who stands in awe of nothing (not even of an inspired apostle) that stands in his way. Self-will comes out in each paragraph. It is not in the world merely, but in the Church, that we are to look, in the last days, for the illustration of Satan's earliest temptation, "Ye shall be as gods."

We have heard that no less than thirty-three sects have sprung from "Brethrenism." And we can well believe it. "The Church is in ruins," and these thirty-three sects attest it. The debris is a sad spectacle, and a fearful warning. But what can be expected of men who are so far gone in Socinianism as to deny Christ's atoning death upon the cross, the imputation of His righteousness, and the vicarious character of His life on earth. "Evil men and seducers shall wax worse and worse, deceiving and being deceived."

Apocalyptic History. By S. A. London: Partridge & Co. 1871.

We give, as a specimen of this little book, the following pages regarding the first resurrection:—

"This is evidently a resurrection distinct from the general resurrection in verses 11, 12, 13; this being *before* the thousand years of glory; and that *after*. And the only question is, What does it mean?

"Is it a resurrection, or is it no resurrection? If it is not, then what is it? If the word 'resurrection' *does not mean* resurrection, what does it mean? Who is to say it does not mean resurrection?

"If the word 'resurrection' *here* does not mean resurrection, then *where*

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does it mean resurrection? If you deny that it means resurrection here, what is to prevent your neighbour from denying that it means resurrection anywhere? And what will become of the statements of the Bible on such principles as those?

"But 'it is difficult.' What is difficult? 'To have one resurrection at one time, and another at another time.' It is not more difficult than it is to have any resurrection at all. The difficulty is not in believing in *two* resurrections, but believing in *any* resurrection. Once admit that God *shall* raise the dead,and then you will easily admit that He may raise them whenever He pleases. And when there is a distinct statement that God shall raise at least *some* of the righteous dead at the commencement of a period of 1000 years, and the remainder of the dead at the close of that period of 1000 years, then the most reasonable plan seems to me to be to take it as it stands, to believe it, and to leave all the rest to Him, who orders all things according to His own will. But I go further.

"Take 1 Cor. xv. 23, 'Christ the first-fruits: afterward they that are Christ's at His coming.' Who was the first-fruits? Christ. And who shall rise 'at His coming?' They that *are Christ's*.' Not they that *are not Christ's*, but 'they that are Christ's.' This is important. Every man shall rise 'in his own order.' And the 'order' *here* seems to be, 1st, Christ; 2d, they that *are* Christ's; 3d, 'then cometh the end.' The only difficulty is as to whether there shall be an interval of 1000 years between the resurrection of 'those that are Christ's,' and the 'end,' when He shall 'deliver up the kingdom to God even the Father.' St John says there will be.

"See also 1 Thess. iv. 16, 'The dead in Christ shall rise first.' *Then* 'we which are alive and remain shall be caught up together with them (*i.e.*, the dead who have been raised) in the clouds, to meet the Lord in the air." Here the Lord shall descend from heaven with great pomp and panoply. At His descending the 'dead *in Christ* shall rise first.' Then we that are alive and remain shall be caught up together with the 'dead in Christ,' to meet Him in the air. There is not a word here respecting the resurrection of the wicked. They do not rise.

"Once more: Philippians iii. 11, 'If by any means I might attain unto the resurrection of the dead.' What does St Paul mean here? Was there any doubt about his attaining unto the resurrection of the dead? Is not the resurrection *certain* for every man? What does St Paul mean here in this argument—in verses 8, 9, 10, 11?

"But take a *literal* translation of the apostle's words: 'If by any means I might attain unto the resurrection *from among* the dead,' and we have a clear and distinct meaning. At His coming those that 'are Christ's' will rise. 'The dead in Christ will rise first.' This will be 'the first resurrection.' And this will evidently be a resurrection *not* of *all* the dead, but *from among* the dead. Hence St Paul desires to give every diligence and to make every exertion, that, when that day comes, he may share in its glory; that he may have part in the 'first resurrection;' that he may be of those who *are Christ's;* and that so he may attain unto the resurrection 'from among the dead.'

"It is questionable whether there is any reference at all in 1 Cor. xv. to the resurrection of the wicked. It is a joyful and triumphant argument, very comforting to the saints of the Lord. But does it embrace the resurrection of the lost? Are such glorious terms used of the wicked? Does it not refer exclusively to those that 'are Christ's'—to the 'dead in Christ'—to the 'first resurrection'—to the resurrection of the saints? At any rate, it is evident from the texts we have quoted that the lost will not rise exactly *at the same time* with the saved. Does not the Millennium come between the two events?"

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Extracts.

Science and Faith.

Dr Carlyon, speaking of the saintly Henry Martyn, his schoolfellow and contemporary at Cambridge, says :—

"A friend, who was working hard for an honour, once asked me to explain something connected with the eleventh book of 'Newton's Principia ;' but not being a Kempthorne or a Martyn, I told him that, if he would wait half an hour, I would get the information he required from my friend Martyn, on whom I immediately called. I found him luckily at his rooms, where he was sitting with a Bible before him, which he closed on my telling him what I wanted ; and, taking a sheet of paper, he wrote out the clearest possible solution of the difficulty in question with as much ease as that with which he could have written his own name. On my rising to take leave, I saw that he was going to resume his Bible ; and, among the few words that passed, I well remember his saying something to the effect, that there lay the book that contained knowledge worth possessing ; and, at the same time, he led me to understand that, with regard to its contents, there was in his mind no darkness, neither shadow of doubt.

"The above little incident, which occurred nearly sixty years ago, will scarcely be deemed inopportune at the present time, when no intelligent Christian can fail of contrasting the wisdom of Mr Martyn with the stolid disregard of the inspiration of the Bible which characterises the authors of the 'Essays and Reviews.'"—See pamphlet, "The Church of England's Rotten Plank," p. 12, by Clement Carlyon, M.D.

To the above I may be permitted to add, that when, in after life, that devoted missionary was occupied in his Hindostanee and Persian translations of the Bible, he is reported to have said :—

"What do I not owe to the Lord for permitting me to take part in the translation of His Word ! Never did I see such wonders, wisdom, and love in the blessed book as since I was obliged to study every expression !"

And Martyn's friend, Dr Buchanan, whilst detailing to a friend, just before his death, the laborious plan pursued by him of a five times repeated revision of the Syriac Testament ; on its revision, he said with emotion, even to tears—

"At first I was disposed to shrink from the task as irksome, and apprehended that I should find even the Scriptures pall by the frequency of this examination. But, so far from it, every fresh perusal seemed to threw fresh light on the Word of God, and to convey additional joy and consolation to my mind."—*London Record.*

The Mechanics of Spirit-Rapping.

"Those who have been in the habit of listening with awe and adoration to the solemn utterances of domestic furniture will read with some surprise a letter in the *Standard*, from Mr W. G. Faulkner, philosophical instrument maker, in which he states that for many years he

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has had a large sale for spirit-rapping magnets and batteries, expressly made for concealment under the floor, in cupboards, under tables, and even for the interior of the centre support of large round tables and boxes. He has supplied also quantities of prepared wire to be placed under the carpets and oilcloth, or under the wainscot and gilt beading around ceilings and rooms. All these, he says, were obviously used for spirit-rapping; and the connection to each rapper and battery was to be made by means of a small button like those used for telegraphic bell-ringing purposes, or by means of a brass-headed or other nail under the carpet at particular patterns known to the spiritualist. These rappers, he adds, when carefully placed, are calculated to mislead the most wary. Then there are spirit-rapping magnets and batteries constructed expressly for the pocket; and these, he tells us, will of course rap at any part of the room. He has also made drums and bells, which will beat and ring at command; but these two latter are not so frequently used as the magnets are, because they are too easily detected."—*Pall Mall Gazette.*

Rome deserted by "the Kings of the Earth."

The cause of Rome, as advocated by the Ultramontane hierarchy, has been abandoned by all the Catholic powers. Were there anywhere a prince hesitating between a Concordat and the common law, with such modifications as it has now undergone in all civilised communities, he could nowhere withstand the tide of opinion so strongly setting everywhere against Papal Encyclicals and Syllabuses. The laity are everywhere asserting their right to freedom of inquiry, and they can see no reason why their religious teachers should embrace conclusions in flagrant contradiction with all the unconquered and unconquerable arguments of common sense. It is impossible for German straightforwardness to acquiesce in the triumph of Italian quibble, simply because, owing to the vicious organisation of the Southern hierarchy, the Italian Prelates in St Peter's outnumbered the German and other members of the Œcumenic Council. It is difficult to imagine how infallibility can find any partisans in Germany besides the bishops, most of whom were among its most conscientious opponents in Italy, and who can allege no other ground for their conversion than the practical application of the very dogma in dispute—no other ground for accepting the Pope as infallible than the mere fact that "the Pope himself has said it." Between the doctrine of infallibility and the arguments of the bishops who now so preposterously attempt to enforce it, it is perhaps not difficult to foretell what will be Germany's choice; and, as we said, the attitude of Germany is not without influence on Austria and Switzerland, and on Italy herself. Reassured, indeed, on the score of the temporal power, Italy gives signs of abandoning that undignified policy which purchased peace by avoiding and even stifling all ecclesiastical disputes, and by accepting as the "liberty of the Church" the most unbounded tyranny of the hierarchy over the mass of the clergy and laity.—*The Times.*

Church Fairs.

Startling events spoken of as the forerunners of His near approach have been many and unmistakeable, but the day and hour of His

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glorious advent we are not to know, but are told to watch, as He may come like a thief in the night, and at an hour when the benighted and sin-cursed, slumbering world is not looking for Him. The scoffer will be saying, "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning"—the earth, the sea, and the skies for ever are." Men will be buying and selling, marrying and giving in marriage, living in carnal security, and dreaming in the pride of their hearts that to-morrow shall be as to-day, when sudden destruction shall come upon them, and there shall be no escape. Oh that men were wise! that they might understand and be as these who wait and watch for the coming of the Lord, and so He come not and find them slumbering and sleeping, but with lamps trimmed and burning.

But I did not take up my pen intending to moralise on the signs of the times—it was only to drop a word of approval and of sympathy in your ear, for your work's sake. As iron sharpeneth iron, so a man by words of sympathy sharpeneth the countenance of his friend, and helps to hold up his hands in the great battle of life for truth and right over error and might. Of all the religious papers that have come under my observation, I like the *Herald* best; I like it for the comfort and edification I receive from its editorial articles, and for the care evidently taken in its selections. It is of great value, not only on account of what it puts in, but for what it keeps out of its columns. It is a sad thing to find those who pretend to be teachers of morality and religion disfiguring and defiling their papers occasionally with articles—and more frequently with advertisements—which can but tend to corrupt and demoralise. It is to be feared that some are not careful enough to exclude the clap-trap advertisements of greedy, selfish, ignorant, designing quacks, who prosper and grow rich on the credulity of the masses who are deceived by them, and who are injured not only in purse, but not unfrequently in person. I have grave doubts about the rightness of flattering editorial notices sometimes met with in such papers of church fairs for charitable, philanthropic, and benevolent purposes—more especially on account of the way those fairs are conducted. It would be tedious to enumerate all the strategy and devices frequently resorted to in order to wheedle the money out of pockets too tight to be reached by other means. But the question is, Do the ends for which the money is required justify the means resorted to for the purpose of obtaining it? That is the question for professing Christian men and women to consider, and settle in the light of truth and in the sight of the Master they profess to be serving. Just look at it. The following is a formula of advertisements often met with in all sorts of papers, secular and religious:—

"The Methodist [Baptist, or Catholic] Church will hold their annual fair for the benefit of the society on Thursday, Friday, and Saturday, the —— of ——. There will be a good display of fancy articles, books, toys, confectionery, and other things on the tables. There will also be a post-office; novel and interesting tableaux, with other notions attractive to visitors. A turkey supper, oyster stews, ice cream, &c., &c., for all who may choose to partake. Admission 25 cents; supper, 75 cents. The friends of the Church and congregation are invited to attend. The proceeds will be devoted to the liquidation of a balance due on the organ, and the repainting and carpeting of the pews."

The above, with some variation, is the common formula. The fair

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opens, the minister's wife and daughters, the deacons' wives and daughters, or other interested ladies, married or single (though misses generally are selected) tend the tables,—their best qualifications being smooth, persuasive tongues, to be used unscrupulously in praise of articles for sale, not being ashamed to ask (when there is any prospect of getting it) twice or thrice the value of an article ; and then, unless the buyer positively insists on it, not to be very particular in returning change. It is for a good cause, they remind the buyer; and some visitors, with more money than brains, will feel flattered and honoured in being thus served, supposing they have risen immensely in the estimation of their fair friend and her associates, who only, as they tell their exploits to one another, laugh at the simpletons so easily cajoled. Then there is a post-office, at which you are told there is a paper or letter for you, marked double, or, perhaps, triple postage, and you cannot be so ungallant in the eyes of the fair post-mistress as not to "fork over." A flirting, fair, glib-tongued young lady is generally elected as head of this establishment, with some clever young gent as assistant, whose business is mostly to write and address papers and letters, and to hail simpering young ladies, as they promenade in front of the office, with "Miss Black, or Miss Brown, there 's a letter in the office for you," when the gentleman, on whose arm the lady hangs, would feel belittled in the eyes of the post-mistress not to pay the postage : he has character to make among his young associates, and cannot afford to lose caste for a trifle. Then there is the indispensible grab-bag, and the cake in which a ring is hid,—sold for so much a cut. But what need to enumerate ? Your readers know there are many other very questionable ways of raising money at the church fairs and clam bakes. I will just mention an incident said to have occurred not ten miles from where I write : A Baptist Church was about to hold their annual fair ; the managers, casting about in their minds as to what novelties they could find to attract the attention of outsiders, bethought them of a young man who had been a professed gambler, and who had among other things in this line a wheel of fortune, which, on meeting with a change of views, he had laid aside. To him they applied for a loan of the wheel, to be used at their fair, thinking, perhaps, that some young folks who care but little for oyster suppers, ice creams, and such like things, might be induced to come in to try their luck at the wheel of fortune. Correct reasoning, no doubt. But, alas ! the intentions of the managers could not be carried out. The young man replied to the applicants, "You would make my Father's house a den of thieves. I cannot be a partner in this. It will be better for you not to have this means of gambling and deception at your fair." Oh what a comment on the boasted liberal and enlarged views of the times, in relation to moral and religious matters ! Church fairs, as conducted generally, are not only setting the "gates ajar," but wide open for the entrance of demoralising and unchristianising practices. The wicked will continue to do wickedly, and seducers to wax worse and worse, to the end of time. But it is sad to think that the professed followers of Christ, who though in the world ought not to be of the world, should give encouragement or countenance to the world's ways where they conflict with righteousness and truth. O my Lord, what shall be the end of such things ?

P.S.—Since writing the above I have cut from a paper the following item :—

"The people of Yokohama, Japan, had a little excitement over a proposition to pay for a church organ by making the organ the capital

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of a lottery scheme. But public sentiment revolted against the idea of serving the interests of religion by gambling, and the government prohibited the enterprise. The *Japan Mail* says : "The easy virtue of the Christian, thus publicly rebuked by the paternal care of the Pagan government, is a slur we shall not easily forget, and a reprimand by which we may well be stung."—*American Paper.*

"*Diana of the Ephesians.*"

By the effort of united Asia a temple was finally reared which took its place amongst the seven wonders of the world. Ephesus had already achieved distinction as the most important of the twelve cities of the Greek Confederation, the mart of Asia, the capital of Oriental culture and civilisation, the sacred abode of magic arts, the birthplace of a crowd of illustrious men, the rival artists of Parrhasius and Apelles, of the lachrymose philosopher Heraclitus, of Hipponax, Artemidorus, and a host of others. But the prestige which Ephesus derived from these features of her history was destined to be infinitely exceeded by the radiance of the renown that she won as the chosen seat of the great goddess Diana and Diana's Temple. Ephesus thus became the Mecca as well as the secular metropolis of a large portion of the heathen world; and the Ephesians were proud, as they well might be, of the structure that graced their city. From first to last, the building of it occupied two hundred and twenty years. Its length was, according to Pliny, 425 feet; its breadth 220. It contained 127 columns, each 60 feet high, 36 of which were carved in the most elaborate style of the most perfect art. Chersiphron was the architect whose master mind designed the whole, and even the genius of Chersiphron quailed before the magnitude of the task that he had undertaken. He was on the point of committing suicide in a paroxysm of despair. The altar was the work of Praxiteles. Scopas chiselled the columns and Apellas painted in size greater than life the figure of Alexander the Great. Cedar, cypress, marble, and gold, were the only materials used in the construction of the edifice. When the great work was finished, all Asia held festival. Splendid offerings were annually made, and sacred games were instituted. Imperial Rome was the first to offer violence to the consecrated toils of united Asia, and the temple, which was eventually burned by the Goths, was plundered by Nero.

No destruction could be more complete than that with which the destroyers of Rome visited the Ephesian fane. One stone was not suffered to stand upon another. The Temple of the Great Diana was utterly blotted out, and all traces of it became well nigh extinct. Even conjecture as to its site has till now been fortuitous or futile. The traveller from Smyrna on the south-east road that leads to the pretty village of Sede Kuy, has seen, after passing through the ruined hamlet of Danuzzi, a wide plain studded with burial-grounds. Here, on an eminence, are pillars, architraves, and fragments, and these, it has been thought, may mark the spot where the great temple stood. But the whole question has been one of dispute and controversy for many centuries. Chandler and others have given up the possibility of identifying any place with the situation of the edifice as hopeless. Dr Guhl and other explorers have laboured earnestly, but in vain. Suddenly, however, a new light has been flashed upon the subject. About eight years ago, Mr J. T. Wood, the well-known architect, determined that he would

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seek for the site of the great Temple of Diana close to the river Cayster, nearly north of the city, by diligent exhumation of the accumulated soil. He commenced the task entirely at his own expense. By degrees he secured the co-operation first of Mr Waddington of Paris, then of the British Museum authorities, acting under the advice of Mr Charles Newton, who visited Ephesus on his way to Prione, where Mr Pullen was already at work upon the Temple of Minerva. For a long time the quest was without results. At last Mr Wood determined to investigate other important buildings in the neighbourhood, hoping to meet with some inscription or monumental record which might furnish a clue to the prime object of his search. He was not disappointed. The British Museum had by this time lent him further assistance, which enabled him to carry his excavations into the undoubted remains of the Great Theatre. Here he discovered a number of valuable inscriptions—one especially recording at great length the various gifts, statues, and offerings with which the Temple of Diana was endowed, and also—most important item of all—containing full regulations for the conducting sacred processions. In these it was stated that the priests of the temple were to be met at the Magnesian Gate by the young men of the city, who were there to take part in the procession, and were to carry the images to the temple. In this Mr Wood saw a hopeful index for future inquiries. Tracing round the city wall he arrived at the abovementioned Magnesian Gate. From this he conjectured, and his conjecture presently proved correct, that there were two roads. Upon one he lighted almost at once, and pursuing it some way, continuing the while his excavations, he arrived at a thick wall built of large stones, which he concluded must be that of the Peribolus. Still excavating, he discovered two inscriptions which proved the correctness of his first hypothesis. It was evident that the wall was the Peribolus, and that he was now drawing close to the precincts of the great temple itself. For 1000 feet north and 500 feet east the wall was traced, and then, the hot season supervening, operations were suspended. In the autumn of 1869 the work was resumed. Various holes were sunk, and great masses of masonry were exhumed. It was in December of this year—1869—that the real site was actually found, but it was not till six months had elapsed that the fact was indisputably demonstrated. Large slabs of white marble pavement, fragments of columns engraved with Persian figures, pythons, and other gigantic monsters, portions of columns still more colossal, a variety of mosaics, and the basis of columns which—their diameter exceeding 6 feet—indicated a height of scarcely less than 60—these were the discoveries which rewarded the toils of Mr Wood and his colleagues. Of these the last was incomparably the most important—the altitude of these columns exactly coinciding with that given by Pliny. Thus, what has been matter of inscrutable mystery for near two thousand years, promises now, and at no distant date, to be cleared up, and a problem that has for centuries baffled the ingenuity of archæologist, scholars, and savants, is rapidly approaching to its solution, thanks to the unconquerable enthusiasm and resolution of a London architect.

The dangers, difficulties, and disappointments against which Mr Wood has had to contend can only be duly estimated by those who have had some experience in such a task as that in which he has engaged. As for the results which may confidently be expected from the undertaking, their general importance can scarcely be exaggerated. Monuments and inscriptions—these in the present day are two of the chief helps to a

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knowledge of history ; and it is the discovery of what lurks beneath the earth that materially assists us in framing the chronicles of what has passed upon its surface. The soil of Ephesus is certain to be rarely rich in all these treasures, and the vicissitudes which mark the annals of Ephesus are sufficient guarantees that the interest of these subterranean treasures will be as varied as precious. Ephesus was of Christian eminence, long after her Pagan prestige had perished. By degrees she fell away from the purity of her Christian faith. Mohammed took the place of Jesuit, and the Crescent succeeded to the Cross. Mr Wood's investigations will certainly yield a prolific crop of memorials of all these stages of Ephesian history. And they will do much more. In addition to their general interest, and that is great enough, the results will be awaited with special anxiety by all who make a special study of the history of art. With the outlines of Greek art we are, indeed, moderately familiar, but the ignorance which exists on points of detail is very general. We know not the extent to which Praxiteles and Parrhasius availed themselves of the effect derivable from the employment of a diversity of colours. On this point the discoveries which Mr Wood has already made are worth noting. To use his own words, "In regard to the much disputed point of Greek polychromy, I have found distinct traces of colour, vermillion, &c., on many of the fragments of sculpture, on the dwarf columns, and on the moulded members of the base of the columns found *in situ*." Artists have long been anxious to acquire a practical insight into the technical mysteries of ancient Greek art ; and here is the definite promise of such a knowledge. How much of the actual remains of the Great Temple of Diana we shall succeed in recovering, it is of course impossible to say. But every fragment and stone will have for us an immense national value. It will enable us to approximate towards the completion of the series of early Greek architectural remains in the National Museum—a collection which has no rival in Europe." We are glad to know that this is the view taken of Mr Wood's work by the Chancellor of the Exchequer, who has already given one grant, and has promised that the enterprise shall not perish for lack of funds."—*Athenæum*.

Samaritan Inscription.

Mr Deutsch turned to the quantitatively small palæographical results achieved by the Palestine Exploration Fund, which, by the side of the many and various works mentioned in Capt. Warren's Report, dwindle almost into insignificance. Yet, if he might allude to a certain other dread writing on the wall, he would ask his hearers to *count* the latter, but to *weigh* the former. Thus, quite at the beginning of the expedition, Captain Warren and Captain Wilson went about the country taking photographs; and there was one among these, representing a stone with a Samaritan inscription, unquestionably dating from the time before Justinian, and consequently the oldest in that character. It is immured upside down in a minaret near Nablus, belonging to a Mohammedan sanctuary, called Hizn Yusuf, "the mourning (of Jacob) for Joseph," or the Mosque of the Green Tree, because the erst-withered tree under which Jacob had sat there in his grief covered itself instantly with green leaves when the good news arrived from Egypt. This inscribed slab had once belonged to a synagogue, and though it does not seem to have been seen by Robinson, it was first copied by

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Schultz in 1844, and published by Rödiger. It was again copied by Wildenbruch, and published by Blau. Finally, it was copied and explained by Rosen, in 1860. Yet, strange to say, although the latter even took a "squeeze" and compared it with the original, he yet was unable to discern certain traces on the stone, upon which this photograph first enables us to pronounce decisively and finally. His copy and explanation certainly left all former ones far behind, yet neither are all the characters there, nor are they so accurately reproduced as would seem palæographically absolutely necessary in the case of the oldest known Samaritan monument; nor has he been able more than to conjecture as to the reading of the very beginning of the tablet: and he conjectured wrongly. The indications given by the photograph regarding the last words of the first, eighth, and ninth lines leave no longer room for doubt as to how these effective lines of Rosen's must be filled up, and how happy and correct were Rödiger's conjectures. Having examined the stone on the spot last year himself, Mr Deutsch could account for the comparative failure of successive decipherers. It was utterly impossible to perceive certain marks on the stone itself (owing to the peculiar difficulty of the position in which the decipherer is necessarily placed), which are quite clear in the photograph. The tablet itself exhibits ten lines, the first eight of which contains the Ten Commandments, according to the Samaritan recension, in an abbreviated form. The ninth forms portion of the celebrated Samaritan interpolation after the Ten Commandments (from Deut. xxvii. 2–7 and ix. 30).—"And it shall be on the day when ye shall pass over Jordan . . . on Mount Gerizim . . . . *and thou shalt build there an altar unto the Lord thy God.*" The last line contains the formula from Exodus, of frequent use in Samaritan worship, viz., "Arise, O Lord; return, O Lord!"

Mr Deutsch next spoke of another photograph, that of the famous inscription on the lintel of a ruined edifice at Kefr Birin, in Galilee, which has given rise to many a palæographical discussion. Presumably, this inscription (in square Hebrew, with final letters) belongs to the second Christian century. Tradition marks the ruin in question,—consisting principally of two finely chiselled columns still standing upright, and across which the lintel still lies (or lay a year ago, when Mr Deutsch saw it), as the sole remnant of the twenty-four synagogues erected here by Simon ben Yochai, the fabulous author of the Zohar. The Palestine Exploration Photograph represented this most interesting inscription, not only more clearly than the lithograph of M. Renan, taken from a cast,—it even shows a little discrepancy,—but in this case again Mr Deutsch found the photograph clearer than the original, certain blurred characters of which it was next to impossible to distinguish on the glaring white surface. The greater portion of the inscription admitted of no doubt, while the first word and the final group of eight or nine letters were disputable. The gist of the inscription was a prayer for "peace upon this place and all the places of Israel," and an indication of the builder's name.

Turning from these and other fac-simile reproductions of what might soon become a prey to native vandalism or stupidity, Mr Deutsch alluded to the marks found on the bottom rows of the wall of the Haram at a depth of about 90 feet, where the foundations lie on the live rock itself. Mr Deutsch had examined these personally, and had come to the conclusion that they were Phœnician marks, made by the masons or workmen, and consisted partly of numerals, partly of letters, and

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partly of mere quarry signs, such as recurred in Phœnicia proper. He had reported on these at full length at the time, and had had the satisfaction of hearing from Jerusalem, not long after he had ventured to predict the occurrence of similar signs in corresponding rows of the wall, that such signs had been actually found. The latter, however, though unmistakeably of the same character as those previously discovered, were too blurred—the red paint having "run"—to present any quite distinct letters or signs. The speaker dwelt upon the numeral system of the Phœnicians, and pointed out how the figure, which appeared to him to stand for *five*, had not before been found on Phœnician monuments proper, but was of constant occurrence in Palmyrene. He regretted to add, that the shafts which led to these marks were no longer accessible at present, and that all further search for similar signs had been given up from want of funds.

Mr Deutsch then addressed himself to the subject of paramount importance, the Moabite Stone. Without entering into the mysterious history of its discovery,—which had nothing to do with palæography,—it seemed to him a very striking sign of the value set in these days upon monuments of the like kind, that representatives of three of the most powerful modern nations seemed to have vied with each other for the honour of acquiring it for their country. As it was, both the Prussians and the English had, so far, failed in possessing themselves of it, and there was, owing to most unfortunate occurrences, great danger at one time of its utterly perishing. However, according to information communicated to him by Count de Vogüé, all but a comparatively small portion had been recovered by this time, and mainly through the energy of M. Ganneau. About four-fifths would ere long be deposited in the Louvre, and it was really a question for the Palestine Exploration Committee to consider whether, in exchange for casts to be placed in the British Museum and in their own offices, the few fragmentary chips acquired by Captain Warren, and now in their hands—mere curiosities by themselves—should not be handed over to that public institution which would possess all the rest; so that the restoration might be completed as far as possible. He did not think it necessary to vindicate the genuineness of the monument itself, but he strongly protested against the notion that a few "various readings," such as had occurred on the different copies taken from the "squeezes," were of no account. Let them but think of Biblical or classical MSS., or even of their own legal or commercial documents, and see of what importance a single figure or letter may become. But he was very happy to state that these variations were rapidly disappearing. And here he would most gladly take the opportunity of applauding M. Ganneau's perseverance, who, ever since his first text was published, had been indefatigably at work on it. Many things pointed out as questionable had been rectified by him, while he was constantly further amending the text from those materials which were still in his own exclusive possession, and which Mr Deutsch hoped would soon be within reach. He had quite recently sent home new corrections affecting words in more than twelve lines, some of not inconsiderable importance (in one instance exhibiting the imperfect name of another well-known city of Gad), and superseding certain conjectures, by proving them utterly wrong. On the other hand, Mr Deutsch had been very glad to find in Captain Warren's "squeeze" that which he could not discern in his tracing, viz., an indication of the letter *sh* in the name of Mesha's father, whereby it indeed became a compound of Khemosh, though perhaps not that assumed by many,

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after M. Ganneau, viz., Khemosh*nadab*. Mr Deutsch next alluded to the number of decipherments and translations, hypotheses and suggestions, to which this stone had already given rise, and dwelt upon the fact that, apart from the precise date of this King Mesha, which indeed was still a moot point, very little was doubtful of that which really existed on or of the stone. The chief difficulty and the variance of opinion arose from the questionable letters, the gaps and lacunæ, though even these could scarcely affect the general gist of the monument. Its language was easy and translucent even to a beginner, though, Will-o'-the-wisp-like, words suddenly appeared which, either from false transcription or some other cause, not merely interrupted, but seemed to subvert the whole meaning and structure. Much of the labour bestowed upon it already was extremely useful, and would remain, however much the monument might be further completed; while some of it seemed a mere exercise of ingenuity, which had the disadvantage of impressing the public at large with a vague distrust of the whole matter, and perhaps of making many withhold what assistance they would otherwise have felt inclined to bestow upon any further explorations. He had, from the very outset, and for very good reasons, ventured to beg the world at large, as well as the learned, not to be hasty. The great fact of this intensely important find was clear at first sight; also that the monument was that of a Moabite king—Mesha—who, after a brief record of himself and his father, tells of certain deeds of war from which he issued victorious; further, that the names Israel, Omri, Khemosh, and a number of well-known Moabite cities occurred up and down; and that indeed the greater part of the last half of the stone was a record of the king's [re]buildings of and improvements in these cities, while the very defective end seemed once more to speak of war. If he had lifted up his warning voice then, he, notwithstanding all that had come between—emendations, chips, squeezes, dissertations, pamphlets, &c. —would still beg for a little patience before a final and definitive conclusion could be arrived at on all points—if ever that could be the case, inasmuch as there were some more materials extant which had not as yet been taken into consideration. There was, *e.g.* (besides M. Ganneau's not yet published corrections), a certain chip acquired by Capt. Warren some time before his "squeezes," which did not figure in any of the known texts, and which seemed to belong to the right-hand corner—a matter on which a decision could only be arrived at when the other pieces have been brought home. Besides this he would draw the attention of his hearers to certain fragmentary lines of Mr Klein, which also appear in none of the materials extant, and which, if accurately copied, would be of some considerable import. Thus one line seems to exhibit the word "*Ratzim*" (Runners, military Executioners, in O.T.) in a connection which seems to point to some sanguinary work after a battle, while another distinctly read "*Tamar* to [*Je*]*richo*." There was no need to think of Tadmor. Tamar was the place mentioned by Ezekiel as the south-western limit of Palestine, and the juxtaposition of the two cities in question would be rather significant. But, Mr Deutsch said, it was to be hoped that these lines had survived in the original, and were among the recently acquired new fragments, so that full opportunity might be given for further examination. He had mentioned these facts to show that everything was not settled yet, and as long as there was any hope of the recovery of one single scrap of material, so long must the *final* investigations remain in abeyance. A few weeks, he hoped, would put an end to that state of partial uncertainty.

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Characteristics of Popery.

The following characteristics of Popery were contained in a letter from the late Henry Drummond, M.P. for Surrey, to the High Sheriff of the county, and published in December 1850 :—

Albury Park, Dec. 17, 1850.

My dear Sir,—I regret that inability to assist at a meeting to be held in the open air, at this season of the year, will prevent my constituents having that opportunity, which it is my duty to give them, of inquiring what are my opinions upon the subject which they are convened to discuss. I always opposed the placing of Papists upon the same footing as Protestant Dissenters,—

Because temporal supremacy over all Christendom has ever been claimed by the Pope ;

Because it is as essential a part of the Papacy as ecclesiastical supremacy is of the prerogative of the British Crown ;

Because the priests are forbidden to marry, expressly upon the ground that they may not be induced to transfer their allegiance from the Popedom to their lawful prince ;

Because, therefore, Papists can give at best only a divided allegiance ; and

Because this claim of the Pope has in all ages been the occasion of deluging Christendom with blood. Now that this usurpation is again attempted by sending a Cardinal, who, as such, has no spiritual jurisdiction, but is the paid Privy Councillor of a foreign sovereign, we must meet the attack, and drive it back by the mildest measures, provided only they shall be sufficient to uphold unimpaired the rights of the Queen. In addition to this attack on the independence of the monarchy by the Pope, Dr Wiseman commands or invites all the people of this nation to return "within the orbit of the ecclesiastical firmament," by submitting themselves to his dominion, and to that of the army of priests placed at his disposal. This command or invitation must equally be resisted,—

Because the Popish priests teach men to deny the evidence of their senses, and declare that the bread which they taste in their mouths at the communion is not bread ; and this lie they teach as an act of worship, and inculcate as a way of pleasing the God of Truth—thus teaching lying as a religious system—a sin committed by no other priests, Greek, Druidical, Buddhist, or Chinese ;

Because they have enslaved the greater part of the laity, and forced them to have a priest as a director, without whose direction no layman dare read any book, nor govern his family, nor give any vote in Parliament except as the director permits him ;

Because they rob the laity of the right to read God's Word, which He has addressed to all men, and no part of which is exclusively addressed to priests, but all to the people ; or quibble, by saying they will give laymen leave to read it, while they deny their right to understand it ;

Because they teach the laity to pray to dead men and women, instead of to God alone, through the only Mediator, Jesus Christ ;

Because the pretended authority of the Church is nothing more than that the priests have decided that the priests alone have the right to decide ;

Because they refuse the right of religion to all females, unless they have previously submitted to a filthy and obscene conversation with an unmarried priest in secret ; and

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Because they have reduced the husbands and fathers to such an abject condition, that they are afraid to protect the honour and purity of their wives and daughters ;

Because the priests have not fulfilled the conditions of the Word of God, which requires that no one shall be ordained a priest until he has given proof of his competency for that office, by showing that he can rule well his own wife, children, and servants ; and

Because the Word of God warns us against a great apostasy into which the Church should fall, the sign of which should be, that men were "forbidden to marry, and commanded to abstain from meats ;"

Because the dominion of Popish priests had been found, after ages of trial, so intolerable to the laity, that it has been cast off in Italy and France, men hating the very name of religion, and renouncing, rather than live under it, all allegiance to the Church ;

Because the Scriptures teach us to judge of men and of their systems by their fruits ; and history informs us that the crimes of the Popes and the vices of the clergy have disgraced the name of Christianity ;

Because the immoral doctrines of the Jesuits, exposed by Pascal, and condemned by the Pope, who suppressed that Order, are now taught by Dr Wiseman and his priests ;

Because the priests have caused more human blood to be shed by persecution of Jews, Albigenses, Protestants, &c., &c., than the priests of Moloch or Juggernaut ;

Because the priests assert that the Pope is infallible, and that he has a right to depose princes and to punish the magistrates, subject to such princes, who do not execute his decrees ;

Because the priests deny at one time the things that they maintain at another, pretending either that their principles are unchangeable, or that they have changed, just as suits their purposes of deception ;

Because the priests teach men to defraud their relations on their death-beds, and persuade them that they will deliver their souls from punishment, by bequeathing their property to the priests ;

Because the priests, and the laity under their control, demand to be governed by the canon law, which is a different law from that by which other subjects of the Queen are governed, proving incontrovertibly that, though outwardly English, they are in heart attached to a foreign prince, and to a foreign law. These are a few of the many reasons why we ought to reject the claims of Dr Wiseman and his priests, who talk of bringing us back to allegiance to the Pope.

It is hoped that many of the Popish laity in England are as bold now to reject the arrogant claims of this Italian priest (who is so execrated by those who know best the merits of his rule, that, unless for the presence of ten thousand French bayonets, he dare not remain twenty-four hours in his own capital), as our Roman Catholic ancestors were, in the reigns of our Edwards, Henrys, and Elizabeth ; but they who are not, have no right to demand to be treated upon an equality with Protestants of all creeds, who give an undivided allegiance to the British Crown. They who have submitted to become the slaves of priests have no right to claim the privileges of free men ; they, who dare take no oath without secretly saying "*salvo jure superioris*"—that is, saving the interests of the priests—are not fit to be trusted with the government of Protestants.—I am, &c., HENRY DRUMMOND.

J. W. Freshfield, Esq., High Sheriff
of the County of Surrey.

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Popish Superstition—A New Ecstatic.

The *Impartial de Soignies* devotes five columns to a description of a new ecstatic, named Louise Lateau. It appears from the statement of the Belgian journal that for some months past this young girl presents every Friday the phenomena which are called the stigmata of the Passion. She has on her hands, feet, and over the heart sanguineous blisters, which exude abundantly. The ordinary functions of life are suspended. The eyes open, and turned obliquely towards heaven, appear to be attentively fixed on some object. The pupils are dilated, the face is pale, the mouth partially opened, and the features express a sentiment of admiration, mingled with a sweet sorrow. At times the object she seems to contemplate produces a painful starting. When not in ecstasy, she is in catalepsy. At three o'clock she starts up all at once, and suddenly flings herself on the flags, without the least attempt to protect her face with her hands. Yet she receives no injury. She remains for an hour in this horizontal position, her arms and feet crossed. About 4.30 she raises herself quickly without any assistance, her arms still in the form of a cross, as if some invisible power had placed her in this vertical position. She then falls on her knees, next sits down, and in about ten minutes the body is subjected to a kind of torsion, and the ecstatic of Bois d'Haine—for so she is called—throws herself supine on the ground. Then it is that she is waked up; but to accomplish this the around about her must belong to the Order of Passion.

The Turkish Empire.

People go on talking of the inevitable and progressive decay of the Turkish empire, which they say is crumbling to pieces. In the first place, no empire is likely to fall to pieces if left to itself, and if no kind neighbours forcibly tear it to pieces. In the next place, I much question that there is any process of decay going on in the Turkish empire; and I am inclined to suspect that those who say that the Turkish empire is rapidly going from bad to worse ought rather to say that the other countries of Europe are year by year becoming better acquainted with the manifest and manifold defects of the organisation of Turkey. But I should be disposed to think that, for some years past, the foundations at least of improvement have been laid; and it is certain that the daily increasing intercourse between Turkey and the other countries of Europe must in a few years, if peace can be preserved, throw much light upon the defects and weakness of the Turkish system, and lead to various improvements therein.—*Lord Palmerston.*

Poetry.

OTHER GODS.

Unstable age!
  Hither and thither tossed;
Still chasing what is new,
  In mists and mazes lost.

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Unanchored barque !
  Drifting across the deep,
Without a helm or chart,
  The onward course to keep.

Thy men of thought,
  Thy heroes of the mind,
Are like the driven leaves,
  Reeds shaken with the wind.

'Tis self-will all !
  And " Ye shall be as gods "
Is still the tempting bait
  That deadly ill forbodes.

Dark unbelief,—
  Belief of the dark lie,—
The first lie and the last,
  " Ye shall not surely die."

No Christ, no God !
  This is the gloomy goal
In which man's progress ends—
  The chaos of the soul !

No book of heaven
  We need to lead us on ;
Man is his own best guide,
  And science is his sun !

Back to the gods
  Of Greece and Rome again,
So graceful, glad, and fair,—
  These be thy gods, O men !

Back to the groves
  Of palm-fringed Lebanon,
Where Syrian Ashtaroth
  Bent o'er Endymiôn.

To Ida come,
  With wine, wreaths, and odes ;
Upon Olympus stand,
  And worship Homer's gods !

Seek Delos now,
  Poseidon's island green,
Where knelt Ionian maids
  To Artemis their queen.

Worship the earth,
  The sky, the streams, the sod ;
Worship the winds and waves,
  But not the Christ of God !

Come, worship power,
  Beauty, and love, and soul,
But not the living God
  Who made this mighty whole !

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Bow down to self,
Take nature to thy heart;
Say earth is God, and God
Is of this earth a part!

Yet God is God!
And man a wrinkled leaf,
Tossed o'er these hills and vales
By winds of joy and grief.

God will be God!
The day is coming fast,
When He shall claim His due,—
Jehovah, First and Last.

He speaks, and earth
Shrinks from His voice of dread;
He summons man, but man
Is dumb, and hides his head!

He speaks again!
But from His face they flee;
The cry of agony
Is, Mountains, cover me!

He speaks again!
They gather round the throne;
Their boasts are at an end,
Their mockery is done.

He calls aloud!
He lifts the iron rod,—
His foes are crushed; and earth
Now owns the living God.

The idols fall!
The idol-shrines are gone;
Ye gods of lust and hate,
Your reign on earth is done!

The fool no more
Utters the atheist lie;
The scorner's voice is dumb,
And mute his blasphemy.

NOTICE.

All readers of this Journal are most earnestly requested to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

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Art. I.—THE PRIMEVAL, PROMISED "ENMITY."

"I will put enmity between thee and the woman."—Gen. iii. 15.

The primeval promise has been discussed, perhaps, too exclusively in its general bearing on the Church collectively, and on the History of Redemption. It is proposed to examine it in its direct bearing on the parties immediately concerned. "I will put enmity between THEE and the WOMAN."

It might appear, at first sight, as if there were not a little "enmity" already between the serpent and the woman, and as if it were unnecessary and superfluous for God to put more. Abundantly has the serpent proved himself an enemy to *her*, luring her within the range of eternal death; while she has seemed to indicate no inconsiderable enmity to *him*, in laying blame on him, delivering him over to justice when the Judge has come to make inquisition. In such circumstances, we may be inclined to ask, What need that the Lord should proffer—should pledge Himself—to put enmity between the serpent and the woman?

To appreciate the import and the action of the promise, let the circumstances in which it is given be first considered,—the crisis in which it is interposed. The relations of the parties concerned are very greatly affected by this promise; and it is requisite to mark diligently what these relations were before it was announced. There were not a few "enmities" among the several parties already, as well as certain alliances. And the

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Sovereign Lord, who is the Judge of things as they are, and has power at His pleasure to alter them as they ought to be, announces a very great alteration through the inbringing of another "enmity":—"I will put enmity between thee and the woman."

Part First.

THE "ENMITIES" IN THE FIELD ALREADY.

We need not say that there is "enmity" between the serpent and the Judge. The serpent is emphatically "the enemy"—the enemy of all righteousness, the adversary, the devil. Hating the Lord against whom he had sinned, he hated in Eve and in Adam the spotless reflection of the Lord's own image, and the lovely workmanship of the Lord's own hand. A liar and a murderer from the beginning; hating their holy, bold, and open truthfulness; envying and grudging at their life of blessedness; by subtlety he beguiled them into a reception of his own lie, and dragged them down into his own dark realm of death. An enemy to God, he was indeed an enemy to them. The righteous Lord, also, it is needless to say, is an enemy to him. Never shall forgiveness be extended to him. His recent and malignant act of rebellion is a new seal of his eternal doom:—"Because thou hast done this, thou art cursed." And it is in further prosecution of this, the Lord's eternal enmity to Satan, that he adds: "*And* I will put enmity between thee and the woman."

As to the other criminals at the bar,—the disobedient and fallen parents of a new race,—how do they stand related to God, to Satan, to each other? What alliances have been broken, what enmities have sprung up, and what new alliances formed, by their rebelling against God? Certain covenants have been broken: certain controversies have arisen. What room do these afford, what call do these constitute, for the "enmity" which the Lord designs to introduce?

I. Consider the position of Eve. To whom is she at present an enemy? To God? To Adam? To Satan? Let us see.

1. In the *first* place, she hath indeed become an enemy to God. She hath deliberately disobeyed and defied Him. She hath eaten of the tree concerning which it is impossible her Sovereign Lord could have more expressly said, "Thou shalt not eat of it." Not in any form of language could her God have more clearly or impressively announced His will and enjoined His commandment, with the sanction thereof, "Thou shalt not eat of it, for in the day thou eatest thereof thou shalt

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surely die." And never could Eve more deliberately and defiantly, more inexcusably and completely, have effected a rupture, or taken up a controversy, with her God, than when "she took of the fruit of the tree, and did eat." Thus, in the first place, she declared, or pronounced for, enmity to God.

2. In the *second* place, she enacted enmity—real and deadly enmity—to her husband also; for "She gave also unto her husband with her, and he did eat."

3. But in the *third* place,—and as more especially bearing on the point in hand, and on the circumstances in the view of which this promise is given,—is she not also an enemy to Satan? It would seem as if she were. For, soon as the Judge demands,—"What is this that thou hast done?" she answers,—"The serpent beguiled me, and I did eat." She delates him to the Judge. The author of this black deed is inquired after, and she gives him up at once. When the righteous Lord seeketh the guilty one, to inflict the penalty that has been incurred, our first mother—so little love is lost between her and her tempter—hands him over unscrupulously, unrelentingly, to doom.

But is this real, profound, and true "enmity" to Satan? Is this a proof that she has no alliance, no covenant, with the serpent,—nothing save hatred to him and a controversy with him? Alas! it is evidence rather of enmity to God. This serpent, whom Thou hast made, whom Thou couldst have controlled, but whom Thou didst leave free to flatter and to fascinate me,—he "beguiled me, and I did eat." Had it not been for *him;* had it not been for Thee creating him, and placing him near me, and ordering or permitting his access to me; I had been innocent and obedient still. Instead of owning her guilt, she excuses herself. Instead of confessing blameworthiness, she labours to lay it on the serpent; to lay it on the Sovereign Lord, who ordains and overrules all things. She retorts the charge on God. She is indeed His enemy. She gives battle. She stands her ground. She will not give in, even to the Most High. She has her parrying plea—one would almost say, her parrying blow—to deliver. She stands at bay. The Judge may accuse her if He think fit, and seek to fasten the guilt and blame on her. But she will shift it off. She will not gratify Him by owning herself inexcusable. She will not admit that He hath the right to call her to account and criminate her as the inexcusable author of this great evil,—the blameworthy, death-worthy agent in this deadly offence. Far from standing silent, with her hand upon her mouth, as one who justifieth the truth and justice of the Judge; knowing

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that of her own free will, flattered no doubt of the serpent and fascinated by the sin, yet of her own free choice, and on her own full responsibility, did "she take of the fruit of the tree, and did eat;" she nevertheless passes over very lightly, and as quite excusable in the circumstances, the tremendous and appalling fact implied in her acknowledgment, "I did eat," and throws all the emphasis, as if thereby she might throw off the scent, on her plea of *Satan's* guilt and guile, "The serpent beguiled me, and I did eat."

Herein is real enmity to God, but little real enmity to Satan. No doubt, when thus pressed hard by the Judge, His hand lying heavy upon her, His sword unsheathed to avenge His controversy, she is driven to deliver up her seducer, to deliver him even unto death, to the curse which is the wages of sin. But does this imply any holy, moral enmity to him? Far from it. Rather does it evince how thoroughly she is in spirit one with him; how altogether she has become such an one as her tempter is; and how well acquainted already, and how tainted with that very guile through which he had first beguiled her. For this is precisely what, in the circumstances, he himself would do. To confess sin and guilt; to own simply, honestly, with loyal truth of spirit, with honourable self-condemnation, "I did eat;" to stand before the Divine Judge, and admit without diminution and without addition, without palliation and without excuse, the very sin for which a reckoning is held; this is what Satan cannot do. He has no such confidence in the Judge, and no such reverential esteem or obedient regard for Him, as to do this. He defies Him to His face. Or he equivocates and lies to His face. In one form or another he denies the guilt—denies his worthiness of death and woe. And Eve is so far from being his real enemy, and capable of expressing righteous indignation against him, that she is in all this his most thorough and accurate pupil. She is in his toils, and she is in his school, and rapid and dread progress has she already made in her master's lessons and her master's spirit. No doubt she seems to hand him over to death—to the curse of the living God. But that is precisely what his spirit within her teaches and moves her to do. He was a murderer from the beginning, and abode not in the truth. And she now, untruthfully pleading guiltlessness, pleading off from condemnation incurred, would, in the very spirit of the murderer, leave her tutor and accomplice in the noose of death, while she, if it may be, shall escape.

For it is in no holy detestation of his offence that she delates him to the Judge, and dooms him to righteous judgment.

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Were it in any such holy and honourable recoil from his iniquity and lies, she would herself own the truth. If, abandoning her enmity to God, she should take up a holy and true enmity to Satan, she would simultaneously condemn herself as unsparingly as she has condemned him, for she had become an accomplice and ally with him. Rather she would unsparingly condemn herself alone. But there is not a trace of any such holy and humble frame of mind in the spirit or the terms in which she criminates the serpent. Realising how thoroughly she has been befooled and beguiled,—realising how completely she has thrown away the blessedness of her innocent estate, and how false the promise under the shield whereof she voluntarily broke Jehovah's law, and of her own accord incurred Jehovah's curse,—she may with bitter rage burn with hatred of the serpent. Yet is she nothing but his ally and accomplice still;—his tool, no doubt, and his slâve; but his pupil and his child demonstrably. Ever as the evil he hath wrought for her rises to her view in its terrors and irremediable issues, a deep feeling of fierce hatred may also rise; and, when compelled by the awful presence of the all-searching God, and by His probing questions, to speak on this dreadful theme, stung and enraged against the author of her misery and dishonour, she may relentlessly give him up to condemnation. But there is nothing pure and unselfish in this procedure—nothing ingenuous, frank, honourable, free. It is forced out by the terror of the Almighty. It is constrained by the desperate attempt at self-preservation. It is as devilish as the devil is. There is no real enmity between them. They are tyrant and tool; teacher and pupil; father and child, still. Her covenant with hell is not broken. Her alliance with death and the prince of darkness holds,—and must hold, till the Lord, the Judge, Himself shall break it.

No: there is no such "enmity" between the woman and the serpent—between the sinner and Satan—but that the Lord hath full scope for saying, as of His own proper work, the work that can be His alone: "I will put enmity between thee and the woman."

For, any enmity at present subsisting is only such as may be found between associated convicts or outcasts, the breakers of one common law, suffering together under one common condemnation. Precisely as in such a case, so here. It is mere affectation in Eve to pretend to that sense of honour which would with righteous indignation condemn her tempter. She is herself in the same condemnation. Her affected accusation of him may be met on his part with the malignant scowl of

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scorn; and wielding over her evil conscience and her guilty fear the power of death, he can defy her to break off from him, and defy the use of every righteous principle or noble emotion in her soul which would enable her to do so. In short, he has her miserably in his power. For he is a devil, and can do a devil's work; and here it is, alas! lying to his hand. She dare not assert dissimilarity from him; and she cannot disavow his interest in her. She is of his own craven evil spirit, and she knoweth it. False in spirit, and shunning the light, she cannot break with him: she can only rush deeper into his kingdom. Loving the darkness, she cannot defy the prince of darkness. She herself has to answer in the judgment, as he has; she is as incapable as he is of abiding the tremendous wrath which guilt brought home must entail; and falsehood being her only refuge, as it is his, she is manifestly in alliance with the father of lies. The woman is of one spirit, and of one interest, with the serpent. Whatever hatred, therefore, there may be between them, there is abundant scope, notwithstanding, for the Lord to interpose the promise,—"I will put enmity between thee and the woman."

II. Consider the position of Adam. It is substantially the same as that of Eve.

1. Like her, he is, in the first place, an enemy to God. He is so, both in his original act of disobedience, and conspicuously in his method of dealing with the Judge when summoned to reckon for it. Like her, he refuses to do the Judge the justice of acknowledging His righteous authority, or the inexcusable and unrighteous manner in which it has been defied. The Lord had said, "Thou shalt not eat;" and now the only question bearing on the Lord's glory and Adam's guilt is, "Hast thou eaten?" And the only answer, in the view of God's glorious right to command, and owning truthfully Adam's guilty deed of disobedience, would have been simply and singly, "I did eat,"—the criminal then awaiting the righteous sentence of Him who, being the Judge of all the earth, will do that which is right. It is thus that one not an enemy to God, but truly loyal to His administration, will own an offence against Him. "I have done this evil:"—"Against Thee, Thee only have I sinned."

But Adam does not make simple confession, saying, "I did eat." He excuses himself. He disowns God's right to feel dishonoured in the circumstances, and thereby disowns the unlimitedness, the absolute nature, of God's authority. He brings in the *circumstances* to limit and qualify God's claims and rights. He contends that to "eat," in the circumstances,

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is for him no sin; that to expect him not to eat, in the circumstances, God had no right. But this is to repudiate God's claims altogether. The authority which circumstances may overmaster and limit is not divine. The essential feature of divine authority is that it is unlimited; that it dominates in and over all circumstances, and can itself be circumscribed by none. Those are wonderful circumstances which our Lord subordinated to divine law when He said, "Heaven and earth may pass away, but not one jot or tittle of the law shall pass unfulfilled." And more wonderful still was the triumph of authority and law over circumstances, when the matchless circumstance that the Sufferer was God did not limit but magnify the law, when God the Lawgiver, the Son, became obedient unto death, and God the Father said, "Awake, O sword, against the man that is my fellow."

But no such absolute authority of law divine will Adam own. It is precisely against the absoluteness of moral law that he contends. The *circumstances* shall give pause to the claims of God, circumscribing them within limits that shall not be applicable to the case in hand. Thus,—(1.) "The woman gave me;" and how, in such circumstances, can I be held guilty? I did not directly and ultroneously, and at my own instance alone, do this thing. And if this plea is not admitted, I may plead,—(2.) That Thou gavest the woman to me; Thou didst put the tempter and the temptation in my way; "The woman whom Thou gavest, she gave me, and I did eat." Nay more,—(3.) Thou didst give her "to be with me." Thou didst bind her unto me, and I could not cast her off. Thou didst bind us to each other, as if to follow each other's example and share each other's destiny; and I could not get quit of her, and this is what is come of it. "*The woman whom Thou gavest to be with me, she gave unto me,* and I did eat."—Oh the wickedness and bitterness of the carnal mind! Truly it is "enmity to God."

2. But is not Adam in all this also an enemy to Eve? Is there not enmity between Adam and the woman, as well as between them and God? Is this the love which Adam owes to one who is bone of his bone and flesh of his flesh? Hard driven he is, no doubt, and in sore danger himself,—the sword of wrath unsheathed and descending on him. But his only effort is to wriggle out from beneath the blow, no matter how, though in doing so he effect his escape by deliberately placing his once beloved Eve a victim to that "glittering sword," dooming her to death to screen himself! Ah, how unutterably mean and base is the spirit which guilt and guilty fear infuse! Here,

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again, is the spirit of the murderer and the liar—the murderer hating his wife even unto death; the poor and base equivocator also, who, in the terrors of a threatened intolerable doom, is barred from truthfully owning the guilt which could only seal his fate, and driven to falseness as his only refuge—yea, driven to plunge deeper and deeper into all evil.

Well may we exclaim, "How is the gold become dim! how is the most fine gold changed!" Once so loving the Lord and rejoicing always before Him; once so loving each other also in the Lord; in all truth and duty living in His presence, walking in the light as He is in the light, having nothing to conceal; in all truth and confidence, also, reposing in each other's love, "abiding in the light, with no occasion of stumbling in them" (1 John ii. 10). And now; how terrible the change! Accused in succession by the righteous Lord as guilty of death, and deceptiously, defiantly giving battle to the Most High; mutually, at the same time, criminating and devouring each other; Eve, being first in the transgression, bringing death and deceit to Adam,—Adam, in relentless hate, dooming Eve to death! Is it not the terrible word of inspired epitome —"Hateful, and hating one another"?

3. And yet,—enemies though they be to God, and enemies between themselves,—they are at heart not real enemies to Satan, but members of his kingdom, pupils in his school; and Adam as much so as Eve. In every step they take to clear themselves and criminate each other, they are drawing on the serpent's resources—copying the serpent's example. They breathe his very spirit. They prove themselves expert in his tuition. And if at any time they would seem as if they would resent the wrong that he has done them, and conspire to break the snare in which he holds them,—should they ever essay, in abhorrence of his malignant wiles, to break off from him and set him at defiance,—how terrible the resistless spell he wields over them in the selfish bitterness of their spirit—(for the "gall of their bitterness" is the "bond of their iniquity")—and in the guilt upon their consciences, and the guile to which it prompts. These, alas! the arch-enemy knows well how to draw tight as a fowler's snare upon them, when they feel how useless it is to pretend to be very different from their tempter, now their tyrant, and how craven his scowl of defiance and jeer of scorn can make them. For they have no truth in "the inward parts," no hope before them, no power behind them, to back them up when they would resent the evil he has done them, and revolt from the kingdom into which he has brought them. They willingly sinned against God; and they remain

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in all the weakness and meanness and snare of falsehood, a prey to Satan's fraud and force—aye, and until they can come with truth in the inward parts, and say to the Sovereign Lord, in returning loyalty, "Against Thee, Thee only, have we sinned, and done this evil in Thy sight, that Thou mightest be justified when thou speakest, and be clear when Thou judgest." Till then, they are enemies to God; they are children and allies of Satan; and the works of their father they will do.

Part Second.

THE NEW "ENMITY" INTRODUCED.

It is in this position of parties that the Judge, the Sovereign Lord, interposes among them, and, relentlessly and righteously dooming the serpent, puts an edge and climax on his very doom by putting enmity between him and his victims.

And this new enmity shall be worthy of Him who is its author. It shall not be such enmity as may exist among allies and accomplices in crime—hateful and hating one another; not such enmity as that of which, in point of fact, the serpent himself is the author and the prime exemplar, but such enmity as the Holy One may put and own; not such as when the hateful are seen hating one another, but when the honourable honourably hate what is hateful indeed. Altogether right must that enmity be which can claim the approbation of God; nay, which can claim its origin with God. "I will put enmity between thee and the woman." I will reconcile thy victims to myself and to each other, and thereby make them enemies to thee indeed. I will utterly change their relation to thee—the terms of that sad covenant in which they stand towards thee, and of that sad power which thou wieldest over them. I will change the terms of the struggle, the sore struggle in which thou art exerting over them the power of death, and they are fighting thee only with thine own weapons and in thine own spirit. Thou hast much the better of them now, through their very guilt, and through the guile which their guilt shuts them up to practise, and the weakness which guilt and guile inspire. And so long as they are thus guilty and guileful, and thou seest through them and their ways, their efforts against thee will be unholy and mere bravado. They are in reality of one mind with thee—in thy kingdom of darkness and of snares. Thou art an object of paralysing dread to them; and, barred as they are from divine blessing and protection, they lie open evermore a prey to thee. But I will take from thee that wherein thou trustest, and wherein thy great

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power lies. I will exhibit thee to them as a helpless object of simple scorn and holy revenge. I will justify them and make them honourable, while I will leave thee in thy guilt and condemnation. I will put them in a position no more to dread thee, but to defy thee; to suffer still, no doubt, in conflict with thee; to fight, to war, to wrestle; but to fight a fight of faith; to war a good warfare; to wrestle in the full assurance of hope; to wrestle against thee, not with the thigh out of joint—no generous combatant thou, to yield the victory to weakness such as that,—but to wrestle, wounded merely in the "heel," and thy "head bruised." For "I will put enmity between thee and the woman, and between thy seed and her seed, and it shall bruise thy head, and thou shalt bruise his heel."

How far our first parents might read in this promise the fulness of the blessing of the Gospel of Christ, it is vain for us to try to settle. In attempting to do so, we are liable to error in opposite directions. On the one hand, to profess to find in this primeval promise all the contents of the Pauline theology is out of the question. But, on the other hand, we may by no means conceive of it as an oracle so vague but that, in the hands of the inward Teacher, God's Holy Spirit, and in the light of their sharply-defined circumstances and consciousness, it might very definitely serve all the purpose designed in rectifying their position and consciously reconciling them to God. With their fresh and authentic sense of guilt, so sharply and terribly revealed against their fresh memory of so recent innocence and holy boldness towards God, the fallen pair could not but seize and fasten with tenacious grasp and great joyfulness on the obviously gracious aspect in which the Lord by this promise reveals Himself to them; while the terrors of righteous judgment with which His whole presence and action are begirt, in the fact that mercy to them takes the form of a denouncement of eternal curse on moral evil in the person of their tempter, and the form of judgment and suffering even on their promised Champion, could not but cause them to "rejoice with trembling," and to see—substantially what, under the fullest gospel light, is the highest truth we ever see—that God is "a just God and a Saviour." Nor is there any reason to imagine that subjective grace in the history of Redemption has been confined to the same rule of gradual enlargement as objective revelation. On the contrary, we may well believe that in the humbled spirits of our first parents, the power of God's Holy Spirit operated in such fulness as to make a *very little* of objective truth, so to speak, *go a great way*. We are not to

limit the Holy One of Israel. He works by means, indeed,—by the truth. But when in His own Word—"and His Word is truth"—He finds, as it were, a point of departure, a leverage for His work, a channel for His gracious entrance, there is no limit to the gracious sense of pardon—the blessed consciousness of reconciliation—which He may convey. And who would not delight to think that the very first instance of the Comforter's operations was one of glorious depth, of great enlargement, of typical, exemplar brilliancy—a grand "shining in the heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ," the woman's Seed?

However vaguely, therefore, we may conceive of the plan of salvation as thus objectively revealed, there are at least abundant materials in the revelation of it to disclose the nature and the action of the "enmity" now introduced.

I. Behold, in the first place, how the Lord may now deal with Eve. He gives her the promised Seed as the Champion of her salvation, the Conqueror of her adversary. He associates herself with her Seed, who maintains the Sovereign Lord's quarrel against Satan, and who nevertheless, yea thereby, does battle for her deliverance. Her own descendant is to bruise the serpent's head—how, she may not very clearly see; but she believes, and it is unto her according to her faith. That He is to make common cause with her, she can scarcely avoid seeing; that He is to bear guilt with her, for He is to suffer; but that He is to bear it with great power and success, seeing He is to suffer only in the heel—temporary suffering—while inflicting fatal and eternal suffering on the serpent. Still He is to suffer, that He may conquer: for, a reckoning with God the Lawgiver, a reckoning for sin which is transgression of the law, cannot be evaded. Guile must be given up: and guilt must be expiated, that guilt may be guilelessly confessed. And enmity to God must be abandoned, if guileless confession is to come.

But we may well suppose the gracious Lord saying to Eve—What enmity can you have now to me? What difficulty can you you now have in confiding to me the confession of your guilt—the frank acknowledgment of the wrong you have done to my glory and my claims? If the serpent beguiled you, behold I have doomed and cursed your tempter. I have arranged to break your tyrant's power and crush your tyrant's head. Stand forth before me, and no more criminate me, nor exculpate yourself, by the fact that the serpent beguiled you. Be it so. Let him beguile you now no more, but say in the simplicity of childlike trustfulness and truthfulness, "I did eat."

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And say no more. Simply confess. Take heart simply and guilelessly to say, "I did eat." Above all, acknowledge the great guilt implied in the confession, "I did eat," when I give thee One to bear all that guilt in thy service and deliverance, and freely and fully forgive it all to thee. It was all thine own guilt. The serpent did not, and could not, overbear thee. I had given thee fullest lordship and "dominion over every creeping thing that creepeth on the earth;" and I suffered thine adversary to approach thee under no form that could have dazzled, terrified, paralysed thee, but only under the form of one of those "creeping things" over which thou hadst all queenly right and power to slay them if unfaithful either to thy heavenly Lord, or thine earthly lord, or to thyself. The most "creeping," crouching vassal of them all, could least of all overbear or overcome thee. Thou didst go willingly to thy sin. Thou didst wilfully do what I had said "thou shalt not do." And thy changed relation to the serpent now is not brought about as if to compensate for any wrong done to thee in being left exposed to his temptation. Nay; the Seed himself will have temptation to suffer—probation to undergo—as well as thou. Without *that,* no salvation. Yea, more: this happy change, wrought for thee by thy tempted, suffering Seed, hands thee over to a life-long fight with Satan—a life of trial and temptation still. To this very end do I put enmity between thee and the serpent, that, though tempted, thou mayest nevertheless triumph; that, though tried continually, thou mayest be more than conqueror. Confess thy sin, then. Confess to Me, and conquer *him.*

Thus, in the exercise of his Sovereignty, the Lord steps in between Satan and Eve; and when both alike deserve the curse, He pronounces it on *him,* while through her promised Seed—not ignorant of suffering, but a conqueror too—He gives to her a new lease and grant of life. He freely forgives her iniquity; he irreversibly condemns, and effectually avenges her of, her adversary. For "God is in the woman's Seed reconciling her unto Himself, not imputing unto her her trespasses"—imputing unto Satan the guilt that is his own, and cursing him for evermore. And thus the feeling of resentment against Satan—the sense of wrong which our mother guilefully pleaded as a reason for her being appointed to a different fate from him—is graciously rendered as unnecessary for any such end, as it is useless and unreasonable; while a free forgiveness being conferred, and all temptation, therefore, to a false and self-justifying spirit done away, the sentiment, "The serpent beguiled me," now cleared of the element of guile, and

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no longer pleaded in extenuation, rises up now into a true sense of righteousness, a ground of holy indignation, a feeling of honourable hatred both of him and his iniquity, an "enmity" which God hath "put." Freely saved of the Lord; no longer tainted, as Satan is, with the bond of the curse; purged alike of the deceptive spirit of a slave of Satan and the defiant spirit of a foe to God; the Sovereign Lord being reconciled and become a Father to her; Eve can come forth from Satan's kingdom and be separate, and she can be his bold and vigorous and honourable "enemy." She can effectually and fearlessly break with her tempter, her tyrant, now. Her transgression is forgiven; her sin is covered; the Lord imputeth unto her no iniquity. In her spirit, therefore, there need be, and there is, no guile (Ps. xxxii. 1, 2); while Satan remains a liar, as from the beginning. It is the doing of the Lord. It is He who hath "put" the "enmity."

II. God reconciles Adam also to himself, and thereby, at the same time, puts enmity between him and the serpent.

But how? How is Adam introduced into this new arrangement at all? There is really no mention made of him whatever. The "woman" and the "Seed of the woman" are mentioned, but no others. What room is there for Adam's interest or case? What standing, under this new *regime*, is accorded to him?

Adam, indeed, as the first Adam, has no standing here. As the old Adam,—"the old man,"—in *that* light, he is completely set aside; no account is taken of him whatever; and if he reappear at all as interested in the new administration which this new "enmity" inaugurates, it must be as included in "the Seed," shut up in Him as a second Adam, found in Him and in His new covenant, not having his own righteousness which is through the law, but the righteousness of God which is through the faith of the promised Seed.

O thou "one man" by whom sin entered into the world, and death by sin!—in this new promise there is no room for thee, except it be in the number of the woman's Seed. So very essential to thy salvation is the woman whom the Lord "gave thee to be with thee"! In thy boundless folly and the blackness of thine ingratitude and selfish terror, thou wouldst have given her up to death. Thou didst complain of her being given to thee,—of her being given to be with thee. Thou wouldst have broken the bond which bound her unto thee, and wouldst have willingly seen her given over to the second death. She is to live. She is to be the channel of life. She is to be the mother of the Seed,—the Fountain of Life. She is to be the "mother of all living," by being the woman whom the Lord

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hath given to be with thee, and gives now again to be with thee by a renewed grant and marriage in the Lord. Life anew is to be thine own also, but only through her. Once,—"the woman of the man." Now,—"the man also by the woman." "But all things of God,"—and that, how gloriously! I bind up thy destiny and hers far more now than before; and while thy folly and malice would have broken the bond, and consigned *her* to death to secure thine own retreat, I save *thee* by saving *her;* I bring life to thee by shielding her from death, by saving her and giving her a Seed, who, through darkness and the shadow of death, shall bring life and immortality to light again.

Well, therefore, may Adam also stand forth before the Lord, and self-condemningly and humbly own his guilt, saying—what alone pertains to the case—"I did eat." No more blaming the woman; no more blaming his God;—(the woman, the woman whom the Lord hath given to be with him, is the mother of all living; how can he consign her over unto death, or criminate the Lord for His wondrous gift to him?)—he blames himself and himself alone, saying, "I did eat." He acknowledges his own iniquity: he justifies his judge: he embraces the Lord's most gracious, most humbling, yet sweetly humbling gift, his once beloved, and now again beloved spouse. No "bond-woman" is this unto him now, but the "freewoman which is by promise"—almost an object, assuredly a helpmate, to his faith. No "Hagar" will she be unto him, "answering unto Jerusalem which now is, and is in bondage with her children," but one which answereth unto "Jerusalem which is from above, and which is free, and which is the mother of all living" (Gal. v. 22-27.) "Blessed is she among women," O Adam! "fear not to take unto thee thy wife." Nor is he afraid or unwilling. Owning his sin and shame in his treatment alike of her and of his God who gave her, he humbly celebrates the infinite grace, wisdom, love, and righteousness of God; and in token of the gratitude with which he receives this gift, in such infinitely generous mercy "given to be with him" still, Adam calls his wife's name Eve, because she is the mother of all living—the living that are written in Jerusalem—the children of that eternal life which, through the woman's seed, is the gift of God.

And well may penitent and righteous Adam now be the true and honourable "enemy" of Satan, as Eve is.

He put my Eve in a position—may Adam now say—to bring death upon herself and me. He put me in the mean and base, the infinitely base, position of calling down death on her—of consenting to her doom, of proposing it, of moving for it. How

infinitely different is my God, and the action of my God, concerning me! In miserable selfishness—not in righteous judgment, but in craven selfishness and treachery,—I would have doomed her to the everlasting curse. But my God in sovereign love rescues her, and in righteous wrath condemns the serpent; sovereignly saving me also through the salvation of her whom I would have forsaken to the second death.

Thus are both Eve and Adam reconciled to God and made righteous foes to Satan. And being at peace with God through a free and full forgiveness, procured by their suffering "Seed," and received through the Holy Spirit's work in their souls, reconciling them to a free and full confession, reconciling them both to "be of one mind and to speak the same things," each abandoning their several and diverse excuses, and each now making the self-same confession, in the identical formula of truth and guilelessness, "I did eat,"—they are at peace with one another. Resplendent archetypal instance! The Seed of the woman is their Peace, and hath made both one, taking away as a middle wall of partition the mutual recriminations that were between them. In His flesh hath the Seed of the woman abolished the (unholy) enmity, for to make in Himself of *these* twain one new man, in whom is neither male nor female, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the (unrighteous) enmity thereby, and came and preached peace to them that were far off, and fleeing yet farther off from God to hide themselves among the trees of the garden, putting themselves far off from one another also in mutual recrimination and estrangement. But now, through the Seed of the woman, they both have access unto the Father. For in reality "there is no difference." Each of them has "sinned and come short of the glory of God" (Rom. iii. 22, 23). Each of them, also, is reduced to throw away their several excuses; and their respective confessions then become absolutely identical—the simple, self-condemning acknowledgment, "I did eat." In the Lord's mercy towards them also, even as in their confession to Him, "there is no difference;" for "the same Lord is rich unto all that call on Him" (Rom. x. 12). By one Spirit therefore, leading them to one confession, and one ground of hope, and one plea of faith, are they both "baptized into one body," even by the Spirit of life,—that life of which Eve is the channel, and her promised Seed the source, —the "law of the Spirit of life which is in Christ Jesus making them free from the law of sin and death" (Rom. viii. 2).

Thus are they freed from enmity to God; constituted holy enemies to Satan; made true friends with each other. Now

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are they married in the Lord. Now are they one in Christ. "Let them now, therefore," to use the singularly appropriate and copious, continuous exhortations of the apostle in Col. iii. 8–19, illustrated, as we cannot but believe, so strikingly by this grand archetypal case for their primeval embodiment—"Let them now, therefore, put off all these, anger, wrath, malice, out of their mouth. Let them not lie one to another, seeing they have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him, where there is neither male nor female; but Christ is all, and in all. Let them put on, therefore, as the elect of God, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another and forgiving one another, even as through the Seed of the woman God hath forgiven them. Above all these things, let them put on charity, which is the bond of perfectness. And let the peace of God rule in their hearts, to the which also they are called, and let them be thankful. Let the wife submit herself unto her own husband, as it is fit in the Lord. Let the husband love his wife, being not bitter against her:" for terrible as was the death which she brought on him, and to which he basely was ready to doom and abandon her, the Lord hath made her the mother of all living; and through her, by her Seed, life and immortality to her husband, herself, and a progeny whom no man can number, are brought to light by the gospel.

Let them exhibit, therefore, the meekness and the graces of a redeemed—a humbled, but purified and regenerated—household. And in all their wilderness-warfare, let them fight a good fight of faith. Let them resist the devil, steadfast in the faith. Let them give no place unto Satan. They need give none. The promised Seed shall bruise his head. And the Lord shall bruise Satan under their own feet also, and that shortly. Let them be for evermore his sworn foes. Let their pure and holy "enmity" to him be followed up and followed out unto the end. For it is of the Lord's own creating, and He is continually re-uttering His primeval evangel:—"I will put enmity, O Satan, between thee and the woman."

Art. II.—ARMAGEDDON.

What is to be understood by Armageddon (Rev. xvi. 16) has long been a difficulty. While it is wise to leave it to time to solve the question definitively, no harm can result from inquiry conducted on safe ground, and in a right spirit.

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1. It is the name of a place, τοπον. This may be understood with some latitude, as "locus," or "regio."

2. The meaning must be sought "in the Hebrew tongue." To that let us direct inquiry.

[A.] It is certain that we cannot have here a prosthetic א. The word is undoubtedly made up of two, Ar-Mageddon. The first question is, What are we to take as the Heb. equivalent for "Ar"? It might be אר, or הר, or ער. (*a.*) It is difficult to make anything of the first of these. אור, "light," with the vowel ו, will not do; ארי, "a lion," still less; and there is no word אָר, or אֳר. (*b.*) As for הר, it is possible, not withstanding the soft aspirate, but not probable; for while we find in Greek ὀρος, the equivalent of הר, "mountain," and in Latin "en," that of הֵן, "lo;" and while ה and א are sometimes interchanged, as הוי and אוי, and there is a tendency, as the age of a language increases, to soften aspirates and gutterals; yet Mount הוֹר is always "Hor," with the aspirate, and I do not anywhere find "Ar" as the equivalent of הר. Other reasons for rejecting הר will appear below. Dean Alford indeed adopts it, and without sufficient authority aspirates the word Armageddon in his text. A few others take the same view; but the larger number of the best editors are against it, as also the best Hebrew scholars, and the translators of the New Testament into Hebrew. The question whether the Megiddo of the Old Testament is to be understood, or not, will come up more in detail presently. Dean Alford seems to think it is; but there is in that case this objection to the adoption of הר. Megiddo, it is true, lay a little way up the hills which rise, on the side of Jerusalem, from the great plain of Esdraelon, and commanded in some sort the road to the capital from thence. Yet we never read of "*the mountains* of Megiddo," but twice of "the *valley* of Megiddo" (2 Chron. xxxv. 22; Zech. xii. 7); and once of "the *waters* of Megiddo" (Judges v. 19); by which, it is probable, are severally meant the great plain of Esdraelon, and the river Kishon, or some affluent of it. (*c.*) Let us now try ער. Gesenius tells us, that while Hebrew was a living language ע had a double pronunciation. This is the case also in Arabic, and there one is distinguished from the other by a diacritic point. The one is more gently sounded with a soft breathing like א, only rather harder. Thus the Greek translators have the following equivalents, Ἀμαληκ, Ἑβραιος, Εἰρ, for Hebrew words beginning with that letter, and Ὡσηε, Γελβουε, for Hebrew words ending with it. On the other hand, the harder Ain (Ghain of the Arabs) was a harsh sound uttered in the bottom of the

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throat, and with a kind of whirring, so that it came very near the letter *r* (see also "Robinson's Palestine," 2d Appendix); and this the Septuagint generally expresses by *Γ*, as in the case of Gaza and Gomorrha. The lighter pronunciation is the most frequent, as it is also in Arabic; and hence ע is often interchanged with Aleph, or, to speak more correctly, is often softened into that letter. On the other hand, the harsher sound was allied 1st to ג, כ, ר; 2d, to ר. In all proper names wherein ע is followed by ר, the Septuagint almost invariably give a Greek equivalent with the soft sound, *e.g.*, *'Ηρ, 'Αραβια, 'Ορηβ, 'Αραβα, 'Αραδ, 'Αροηρ, 'Ορφα, 'Αρκη*. The only exception I can find is *Γαραβαιθι*. Compare also ערב *'Ερεβος*, ערבון *ἀῤῥαβων*, ערץ *ἀρασσω*, ערך *ὀρεγω*. In Arabic, which is harsher, ע before ר sometimes has the harsher sound, *e.g.*, El-ghâr "laurel," Gharbûn, el-ghareb "the camel's hump," el-Ghôr, el-ghŭrab "the raven," Ghŭrheb, &c.; but not always, *e.g.*, el-Arabah (as above), Arad (as above), arak "arrak," araif, el-araj "lame" Arâneh, Aroer (as above), el-Areijah, el-Arish, arkab "defile," Arrâbeh, Arrûb, &c., (see "Robinson's Palestine"), and so with the equivalents for the Hebrew, ערב ערוה, ערער ערם ערץ ערש. Hence "*Ar*" may well be עָר, and the more so if Greek equivalents are alone taken into account. And indeed we actually find it so: (Deut. ii. 9, 18) "I have given עָר, *Ar*, (LXX. *'Αροηρ*) to the children of Lot for a possession;" (Numb. xxi. 15) "The stream of brooks which goes down to the valley of עָר, *Ar* (LXX. *'Ηρ*), and belongs to the region of Moab"; (xxi. 28) "A fire is gone out of Heshbon, a flame from the city of Sihon, and has consumed עָר, *Ar*, of Moab (LXX. *Μωαβ*)."

Now, while the common word for "*city*" is עִיר, yet, according to Gesenius, עָר, "*Ar*," is another word for the same. But as this elimination of the *yod* is an important point in the inquiry before us, it will be well to give the following facts and testimonies. (1.) We have Gesenius' authority. Though in one place he seems to say that עָר is perhaps a Moabite form of the Hebrew עִיר, yet he does not always make this restriction, but speaks more positively elsewhere. Thus in his Lexicon, under עָר, "*e.g.*, עִיר. Hence plural, עָרִים. In singular, עָר, Numb. xxi. 15; Deut. ii. 9; and fully עָר־מוֹאָב, 'city of Moab,' Numb. xxi. 28; Isa. xv. 1, (LXX., *ἡ Μωαβιτις*), proper name of *the metropolis* of Moab." (2.) We find עִיר־מוֹאָב, Numb. xxii. 36 (LXX. *πολιν Μωαβ*), not improbably identical with עָר־מוֹאָב, Numb. xxi. 14, 15, (LXX. *'Αρνων*), 26–28. So, again, Gesenius. (3.) We have the *fact*,

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which Gesenius names, that the plural of עִיר, "*Ir*," is עָרִים, "*Arim*," and this other, which he does not name, and which is more important, that *no monosyllabic triliteral noun* with *yod* for middle letter, and pointed *i*, drops the *yod* and takes a broad *a* in the plural, *except this very word* עִיר. Then we have אִישׁ, אִישִׁים ; מִין, מִינִים ; סִיג, סִיגִים ; סִיר, סִירִים and סִירוֹת ; צִיץ, צִצִּים ; צִיר, צִירִים ; קִיר, קִירִים ; שִׁיר, שִׁירִים. There are other triliteral monosyllabic nouns, with *yod* for middle letter, pointed otherwise than the foregoing; but neither do any of these form the plural in a broad *a*, *e.g.*, אַיִל, אֵלִים ; זַיִת, זֵתִים. There are *dissyllabic triliteral* nouns, with *yod* for middle letter, which take a broad *a* in the middle syllable of the plural; and *once* עִיר has a plural of their form, from paronomasia, as Gesenius says. Thus גַּיִת, גֵּיאוֹת, whence גֵּאָיוֹת ; חַיִל, חֲיָלִים ; עַיִן, עֲיָנוֹת ; תַּיִשׁ, תְּיָשִׁים ; עַיִר, "a foal," עֲיָרִים ; and so *once* עִיר, also עֲיָרִים, because of the play on this and the other word, "foals" (Judges x. 4). But in all these words there is a short *a* under the first radical, *except* in עִיר, for which Gesenius makes עָר an equivalent; and this plural seems to show, that עַיִר, *A-ir*, may have been a primitive or alternative form of the noun, without which the paronomasia would seem too violent. (4.) We have other and similar examples of words in which the *yod* is dropped, *e.g.*, עֵירֹם and עָרוֹם, "naked"; עַיִשׁ and עָשׁ, "Ursa Major;" שַׁיִשׁ and שֵׁשׁ ; חַיִל and חֵל. So בִּין makes בִּנְתָּ, דִּין, דָּן ; and many roots with ו for mid-radical, or with second and third radical the same, form substantives with a *yod*. עִיר itself is by some supposed to be derived from עוּר, like which are עָרַר and עָרָה. There are several nouns with a *yod*, which are otherwise written without it, and then pointed *tsere*, *e.g.*, נִיר and נֵר ; נִיר and נֵר ; &c. ; but these are not so much to the point, since without the *yod* they may be considered as written defectively. (5.) In connection with this subject we must not neglect (Isa. xv. 1), "*The burden of Moab.* Because, in the night *Ar* of Moab (LXX. ἡ Μωαβιτις) is laid waste, and brought to silence; because in the night *Kir* of Moab (LXX, το τειχος της Μωαβιτιδος) is laid waste, and brought to silence," &c. (*a.*) Here let us first observe, with the writer of the article on Moab in "Smith's Dictionary of the Bible," that "in the few communications recorded as having taken place between the Moabites and Israelites no interpreter is mentioned (see Ruth; 1 Sam. xxii. 3, 4, &c.) And from the origin of the nation, and other considerations, we may perhaps conjecture that their language was more a dialect of Hebrew than a

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different tongue. This, indeed, would follow from the connections of Lot, their founder, with Abraham; and it has been confirmed by the recent discovery of the Moabite inscriptions."

(*b.*) Let us next hear Gesenius on עיר and קיר. [1.] On עיר. "I would take this to be nearly the same as קיר No. 2, and the Gk. τειχος, '*a place fortified with a wall.*' For this word included camps and small fortified places, as watch-towers; (see Numb. xiii. 19; 2 Kings xvii. 9)." [2.] On קיר, No. 2, "*A place fortified with a wall,* (like Gk. τειχος, Herod. Xen.), whence קיר־מואב. Isa. xv. 1 (*the fortress of* Moab), proper name of a fortified city on the borders of the land of Moab, now called *Kerrek;* this name Kerrek, or קיר, in a wider sense, is now used of the whole tract of country. The same is called Kir-heres, Kir-hareseth, *i.e.*, 'the *brick* fortress.'" קיר, No. 1. "The primary sense is '*a wall.*'" In this sense it occurs very frequently in the Old Testament. In Joshua ii. 15, it is united with חומה, the proper name for "*a town-wall,*" or wall for defence of a city.

So then קיר, *Kir* (of Moab), being a Hebrew word, and signifying "*the fortress of Moab,*" עָר, *Ar* (of Moab), may well be supposed to be a Hebrew word likewise, and to signify, as Gesenius says, "*the metropolis of Moab.*" *

[B.] Now for the latter part of our word, viz., Mageddon—*Μαγεδδων.* Tregelles, and other critical editors, Alford, Wordsworth, Schleusner, Tischendorff, read it with one δ, and with this the oldest MSS. which contain the Revelation, viz., א and A, as well as the Vulgate agree. Are we to understand by this the town of Megiddo? or are we to seek for the meaning of the word "in the Hebrew tongue"? As Dean Alford observes, "It is evidently in the *meaning* of the Hebrew name that its appropriate significance lies; for, otherwise, why should Ἑβραιστι be prefixed to it? But this circumstance does not deprive the name of geographical reality." It would be better to say, does not *necessarily* deprive the name of geographical

* If the district round *Kir* was named from Kir, its chief city, and is now *Kerrek*, the district round *Ar* may well have been named from its chief city. Gesenius, and Smith's "Dictionary of the Bible," say that the name was so applied. Unless, however, there be some other more direct authority for this than Deut. ii. 18, it is very doubtful. Our authorised version has inverted the order of the words. I believe that the passage should be rendered thus: "Thou art to pass this day through the region of Moab, (through) Ar, את־גבול מואב את־ער." *Ar* is far from being *necessarily* identified here with the whole region of Moab. It may have been a chief city, or the metropolis, or a district round such, and named from it. This much is certain, that *Kir* and *Ar* were both cities, or one a city and the other a fortress. Compare also Deut. iii. 4, 5.

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reality, nor preclude the identifying it with some place formerly known, or hereafter to be known, by that name.*

[i.] *Suppose, then, that the town is meant.* This is always in the historical parts of the Old Testament writings without a final *n*—thus, מגדו, (Josh. xii. 21; xvii. 11; Judges v. 19; 1 Kings ix. 15; 2 Kings ix. 27; 2 Chron. xxxv. 22); once in a prophetical passage with an *n* (Zech. xii. 11). The Septuagint sometimes write it with a final *n*, mostly not so. They always double the *d*, except in one passage (1 Kings ix. 15), where they write it *Μαγδω*. The Hebrew Scriptures always speak either of "Megiddo" simply, or of "the valley of Megiddo," or "the waters of Megiddo." They never use the expression, "the city of Megiddo." Megiddo was, however, the chief city of a small district (Josh. xvii. 11). It may possibly be, then, that the great final war between Christ and His people on the one hand, and those who oppose Him and the truth on the other, may be called "the war of Armageddon" from this town, celebrated for the two great and decisive battles which ended, the one in the victory of some of the northern tribes of Israel under Deborah over the troops of Jabin, king of Canaan, commanded by his celebrated general, Sisera, and the other in the defeat of Judah under good King Josiah. At the same time, in *human* histories, though a *treaty* may be called after the name of a town where it was signed, and a *battle* from the name of even a small village, or town, near which it was fought, a *war* seldom, if ever, receives its designation from so limited and inconsiderable a field, or rather locality; though it may from the capital or name of a country, *e.g*, "the Carthaginian war." In the prophet Joel, the great decisive and final contest and slaughter are connected with "the valley of Jehoshaphat." There is no valley in the Holy Land which bears that name in the Old Testament, nor any in Josephus. The name may possibly have reference to its meaning "in the Hebrew tongue," *i.e.*, "the valley of Jehovah's judgment;" or it may mean some valley in the wilderness of Tekoah, which was the scene of Jehoshaphat's great victory. It can hardly mean the valley of the Kedron, to which it has been applied, and that generally in comparatively modern times, but without sufficient authority. This has probably arisen from an idea

* **It may not be without importance to remark, that where the received text in Matt. xv. 39, has "Magdala," ℵ, B, and D (A does not contain this part of Matthew) have Μαγαδαν; Syriac, Magedun; and Vulgate, Magedan. And in the present text of the parallel narrative in Mark viii. 10, we find "the parts of Dalmanutha," though in the time of Eusebius and Jerome the two were in agreement, as Matthew still is in D.—*Smith's Dictionary of the Bible.***

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that the great final contest for Jerusalem will take place in the most conspicuous and well-known valley in its immediate neighbourhood. It may derive some countenance from passages in other prophets, viz., Isa. xxx. 33; Jer. vii. 32, for "the valley of the son of Hinnom" is a branch of the valley of the Kedron; but, on the other hand, it has been observed, that the valley, or ravine, of the Kedron is always called in the Old Testament a נחל; whereas the term Joel used is עמק. The valley of Jezreel is designated by the latter term, but the valley of Megiddo, or great plain of Esdraelon, by the word בקעה, from בקע "to cleave," a word employed to denote a vast broad valley arising from a very deep and extensive cleft in the crust of the earth, such as the valley of the Euphrates.

[ii.] *Are we to seek for the meaning of the word Mageddon in the Hebrew tongue*, which alternative, as it should seem, is certainly to be preferred? If so, what is the meaning? Whether we read the Greek word with one *d*, or two, (1st.) *ων* must be a termination; 2d. The root must be מגד. (1.) That *ων* is a termination, after the manner of our *ion, ing, ness*, or Lat. *tio*, or Greek *σμος*, &c., is manifest from the common occurrence of such a termination in Hebrew, and from the fact that Hebrew roots are for the most part of three letters. Thus we have ערב "to barter," "to give in pledge," ערבון "a pledge; נקה "to be pure," נקיון "the being pure," "purity;" רצה "to be delighted," רצון "the being delighted;" תוך "to divide," תיכון "the being in the middle;" and so from שׁבת, שׁבתון (*σαββατισμος*); from שׁגע, שׁגעון; from שׁכר, שׁכּרון, &c. Thus from מגד we should have מגדון. (2.) Grotius, Vitringa, Fuerst, and others after them, would have the root to be גדד, the מ being derived from a participle of the verb, and would make the meaning to be "the mountain of decision" or "of destruction." But against this stands the stubborn and undeniable fact, that of all the words in the Hebrew language with a termination ון, to the number of about sixty, exclusive of proper names (and on the supposition now before us מגדון would not be such), and of many others with the same termination, which are proper names of places, *there is not a single one* which is of a participial form, *not one* with a מ prefixed to the root. *All, without exception*, are formed directly from the root. Hence in that part of the question now to be inquired into, the root can be none other than מגד. But if so, what is the meaning? Though the verb itself does not occur in the Hebrew Scriptures, more than one derivative from it does. Moreover, in Arabic it does occur, and means "*to excel in honour*," or "*in glory;*" and the Arabic substantive from it means "nobility," "honour," "glory."

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Gesenius says he has no doubt but that it is the same word as נגד (*m* and *n* being often interchanged), and that it is connected with another Arabic word "to be chief," or "noble;" and so we have in Hebrew נגיד, "a prince." We must not, however, altogether ignore the fact that, *according to the Masoretic points*, the analogy of Hebrew verbals in ון offers some little difficulty, as regards the vowels supplied, in order to form Magedon, or Mageddon. Many Hebrew words with this termination are from verbs with a feeble third letter ה. We will put these aside, as not offering a strict analogy with מגד, which has not. The greater number of verbals in ון from roots without this feeble radical take, in the Masoretic pointing an *i* under the first radical, and a long *a* under the second, which second radical is then doubled, *e.g.*, pikkadōn, shibbarōn, &c. Those with an *r* for second radical are of the same form, only that the *i* is replaced as usual by a long *e*, because the *r* cannot be doubled in Hebrew, *e.g.*, yĕrākōn. A second class take the very short *e*, or half-vowel sheva, under the first radical, and a long *a* under the second, as pĕrāgōn, Lĕbānōn. Feeble and guttural radicals make a slight change here, as אַחֲרוֹן and Abaddōn, in which last example the A is radical, and the third radical is doubled, as in Mageddōn; but this is, I believe, the only example of the doubling of the third radical, and it arises perhaps in this case from the fact that the first radical is a feeble letter; I say, perhaps, not certainly, as will be seen by subsequent examples with the same letter. A third class are dissyllables, as agmōn, almōn (where the *a* is radical), shalmōn, chishrōn, &c., the second radical taking a silent sheva. A fourth class take a short *a* in the first syllable, and double the second radical. I know, however, but of one example, shabbathon, where the *a* of the first syllable may possibly spring from the existence, and very frequent occurrence of the word שַׁבָּת "Sabbath." Thus it will be seen that the vowels supplied in Magedon, or Mageddon, if the word is derived from מגד, are not altogether according to the common analogy of the Masoretic points. But it must be remembered, on the other hand, that the vowels thus supplied in Hebrew verbals do not form part of the original text. They were no doubt according to the use and tradition of the period at which they were added, but this was probably not until after St John's time.* There is demonstrable proof of two things. First, That in the transition from Hebrew to Greek, and so with other languages, the vowels are often changed, more frequently than the con-

* Gesenius says that "Historical facts warrant the conclusion that the present vowel system was not completed till the seventh century of the Christian Era."

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sonants. Thus, while in לְבָנוֹן, Lebanon, they are the same, in לְבוֹנָה, *Λιβανος*, they differ. In the following proper names *i* o the Masoretic pointing is changed to alpha or epsilon in the Septuagint: *E*mmanuel, M*a*ria (Miriam), S*a*mson, K*e*dron, R*e*becca, Z*e*dekiah. In these others, simple or compound sheva becomes omicron: S*o*dom, G*o*morrha, R*o*boam (Rehoboam). In these again, a simple sheva or a longer *e* becomes in Greek alpha: M*a*thusela (Methuselah), M*a*nasseh, S*a*lomon (Solomon), J*a*red, N*a*thanael, *A*karon (Ekron), K*a*muel (Kemuel), and so in the words *πασχα*, *μαχειρα*. In the following various changes occur:—*A*bdias (Obadiah), *o* to alpha; Mol*e*ch, *e* to omicron; Melchisedec, *a* to epsilon; Ph*u*listeim, sheva to upsilon, in Josephus, P*a*laistinai, modern P*a*lestine, Ph*i*listia; Persis, long broad *a* to epsilon; S*u*meon (Simeon) *i* to upsilon.* Examples might be multiplied to almost any extent. It should be added that of roots with verbals in ון there are hardly a dozen in the whole Hebrew language which have three letters all different, and none of them feeble or guttural. But, secondly, what is of far more importance is this, that while the Masoretic points have faithfully stereotyped the pronunciation and the rules which guided in this matter the school by which they were added to the text, and perhaps the pronunciation of the greater number of Jews of that day, the Septuagint is conclusive evidence that the Jews who made that translation read the text in numerous instances with very different vowels from those of the Masorites. This is evident even in many passages which do not contain proper names, and in the case of proper names is notorious. Even their *Μαγεδδω*, *Μαγδο*, *Μαγεδδων* is an example. Smith's "Dictionary of the Bible" will furnish the reader with others in profusion. It might be replied that the era of the Masorites was nearer to St John's time than the era of the Septuagint translators. Even that, however, is exceedingly doubtful. But, on the other hand, we may return to what was said at the opening of this branch of our inquiry. If the meaning of Magedon, or Mageddon, is to be sought "in the Hebrew tongue"—and it is on that supposition that we are now reasoning—there can be little, or rather no manner of doubt that it is a verbal in ון from the root מגד; and the question of the vowel points in one of comparative insignificance, the more so when we consider the multiform changes to which vowels are subject, not only at various epochs of a language, but especially in the passage of words from one language to another.

[C.] Thus, from what has been said, it appears, 1st, That

* "The Septuagint expresses vocal sheva by *ε*, even *η*, often by *α*, but very often they give it a sound to accord with the following vowel."—*Gesen. Gr.*

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Magedon, or Mageddon, would certainly be represented in Hebrew without points by מגדון; 2d, That if the meaning of this is sought "in the Hebrew tongue," it must be considered as a verbal from מגד; and 3d, That in Greek it may be represented by *σεβασμιοτης*, and Armageddon by *πολις σεβασμιοτητος*, or *Σεβαστοπολις*. By this I would not understand the well-known modern Sebastopol (though some have laid stress on the fact at the time of the Crimean War that there was a place bearing the name of Armageddon in the neighbourhood of that now celebrated fortress), but the city, which bore the same name, Constantinople, *Σεβαστος* being the Greek equivalent for the Imperial name, Augustus. But let us return to our word מגד, and its derivatives, and the Scriptural use of the latter. First, we have מֶגֶד, which Gesenius renders "something very precious," or "very noble," Deut. xxxiii. 13. "And of Joseph he said, Blessed of the Lord be his land for *the precious things* of heaven, for the dew, and for the deep that coucheth beneath, and for *the precious things* brought forth by the sun, and for *the precious things* put forth by the moon [or rather "in the several months," or "month by month," the word being plural in the Hebrew]; and for the chief things of the ancient mountains, and for *the precious things* of the lasting hills; and for *the precious things* of the earth, and the fulness thereof." Cant. iv. 13, "*Most precious fruits;*" iv. 16, "Let my beloved come into his garden, and eat his *pleasant* (or *most precious*) *fruits;*" vii. 12, "Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth. . . . At our gates are all manner of *pleasant* fruits (or things), new and old." Secondly, Again, we have from the same root מִגְדָּנוֹת: Gen. xxiv. 53, "The servant brought forth jewels of silver, and jewels of gold, and raiment, and gave (them) to Rebecca; he gave also to her mother and her brother *precious things;*" 2 Chron. xxi. 3, "Their father gave them great gifts of silver, and of gold, and of *precious things;*" xxxii. 23, "And many brought gifts to the Lord, and *precious things* to Hezekiah;" Ezra i. 6, "And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with *precious things.*"

Now, compare with these passages Gibbon's descriptions of Constantinople, and its port, as the place selected by Constantine on account of its numerous natural advantages for *New Rome:*—chap. xvii.—"The Golden Horn:" "The epithet 'golden' was expressive of the riches which every wind wafted from the most distant countries into the secure and spacious port."

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"The advantages of Constantinople:" "We are at present qualified to view the advantageous position of Constantinople, which appears to have been formed by nature for the centre and capital of a great monarchy. Situated on the 41st degree of latitude, the *Imperial City* commanded from her seven hills the opposite shores of Europe and Asia; the climate healthy and temperate; *the soil fertile;* the harbour secure and capacious; the approach on the side of the continent of small extent and easy of defence. The Bosphorus and Hellespont may be considered as the two gates of Constantinople, and the prince who possessed these important passages could always shut them against a naval enemy, and open them to the fleets of commerce. . . . When these gates were shut the capital still enjoyed within their spacious enclosure every production which could supply the wants, or gratify the luxury of its numerous inhabitants. The sea coasts of Thrace and Bithynia, which languish under the weight of Turkish oppression, still exhibit a rich prospect of vineyards, of gardens, of plentiful harvests; and the Propontis has ever been renowned for an inexhaustible store of the most exquisite fish, that are taken in their stated seasons without skill, and almost without labour. But when the passages of the Straits were thrown open for trade, they alternately admitted the natural and artificial riches of the North and South of the Euxine and the Mediterranean. Whatever rude commodities were cultivated in the forests of Germany and Scythia, as far as the sources of the Tanais and Borysthenes; whatever was manufactured by the skill of Europe, or Asia; the corn of Egypt; and the gems and spices of the furthest India,—were brought by the varying winds into the port of Constantinople, which, for many ages, attracted the commerce of the ancient world. The prospect of beauty, of safety, and of wealth, united in a single spot, was sufficient to justify the choice of Constantinople." Again, chap. liii., "A Jewish traveller, Benjamin of Tudela, who visited the East in the 12th century, is lost in his admiration of the Byzantine riches. It is here, says he, in the queen of cities, that the tributes of Greek empire are annually deposited, and the lofty towers are filled with precious magazines of silk, purple, and gold."

Thus, so far, it cannot but be acknowledged that there is a very close and remarkable correspondence between the meaning of the word "Armageddon" "in the Hebrew tongue," and the description which Gibbon gives of the advantages of Constantinople, or Σεβαστοπολις, the Imperial City.

But this is not all. The reader should remember that the

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mention of Armageddon occurs in the midst of the account of the sixth vial of the last wrath of God; and first, that the chief subject of this vial is the drying up of the Euphrates, *i.e.*, according to some interpreters, the gradual exhaustion of the Turkish Empire, the great barrier hitherto between the East and the West; which drying up is one of the most notorious facts of our day, spoken of politically under another emblem, indeed, but one identical in signification, "*the sick man;*" whose possessions, or a part of them, more than one of the great powers, as is well known, has long coveted, and for which there is every probability that there will be ere long a most severe, probably a tremendous contest. *The Eastern Question* not only looms in the distance, but is coming into greater prominence year by year. The great armaments of the European powers will, in all probability, be brought into play somewhere within the field of that expiring empire of which Constantinople is the centre and metropolis; and within the limits of that empire lies the land, which will stir the nations into collision on religious, as well as on political, grounds. And it is not a little remarkable that, together with the drying up of the Turkish Empire, is grouped, under the sixth vial, another prominent feature of our own day, connected with the religious question, viz., the going forth of three spirits, characterised among other things by the constant noise and clamour which they raise, and opposed to Christ; one from the mouth of the dragon, infidelity; a second from the mouth of the beast, *i.e.*, papal; the third from the mouth of the false prophet, *i.e.*, from professed teachers of religion, but teaching what is false, and not according to Christ and His gospel; and this may well be that spirit of sacerdotalism which is notoriously abroad.* Independently of the manifestations of such a spirit in our own country and elsewhere, it is by no means unlikely that a large portion of the Greek Church may ere long be stimulated into fresh life and activity by the circumstances of the times, and may contribute greatly to push on the powers with which they are connected to the great contest. It is not difficult to see that the Church of Rome will try to urge those whom it can influence into the same field. What has long taken place in Jerusalem is sufficient proof of this. Nor is it very difficult to conceive how the spirit of unbelief and spurious liberalism may draw the forces it can command to take part in the struggle. The whole question will probably be complicated by that of the return of the Jews to the land which God promised by an everlasting covenant to Abraham and his

* We cannot admit this interpretation.—EDITOR.

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seed. There are many passages in the Old Testament prophets which undoubtedly show that the great, final, decisive struggle will take place, in whole or in part, somewhere within the limits of that land. But in a *war* there is generally more than one *battle*, and it is the war, πολεμος, not the battle (as in authorised version, erroneously) of Ar-Magedon of which the book of the Revelation speaks. A contest for any considerable part of the Turkish Empire could not fail in the end to be, or to lead to, a contest for the possession of Constantinople itself; and the war might well then be called "The War of Constantinople," being "The Turkish War," and the possession of Constantinople being the primary and chief point contended for by the powers of this world; for whoever gets possession of the head of the sick man would be sure to get possession also of a large part of his body, being in a most advantageous position for that purpose.

[D.] There is, however, another view which some may prefer, as the writer of these lines himself decidedly does. It is that by Ar-Magedon may be meant Jerusalem. We have seen that the meaning of the word "in the Hebrew tongue" is almost certainly this, "the city of what is very precious," or "very noble." In one, and that the highest sense, there is no city of which this can be predicated as it can be of Jerusalem. Thence went forth all that is highest in dignity and most precious in value. Thence shall such go forth over the whole earth at the restoration of all things, when the Lord returns to Jerusalem to set His glory there, as the prophets with one voice have foretold. "His feet shall stand on the Mount of Olives," Zech. xiv. 4; "He will make the place of His feet glorious," Isa. lx. 13; the Holy City shall "rise up out of the dust, and put on her beautiful garments," Isa. lii. 1, 2; "Glorious things are spoken of her," Ps. lxxxvii. 3; "She shall be called The City of Righteousness, The Faithful City," Isa. i. 26; "The City of Truth," Zech. viii. 3; "The Lord shall fill her with judgment and righteousness," Isa. xxxiii. 5; "Her righteousness shall go forth as brightness, and her salvation as a kindled lamp, and the Gentiles shall see her light, and all the kings of the earth her glory. She shall be a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God. She shall be called Hephzi-bah, *i.e.*, my delight is in her; the Lord will make her a praise in the whole earth," Isa. lxii. 1–7; she shall carry glad tidings to the nations, "who shall walk in her light, and the kings of the earth shall bring their glory and honour unto her," Isa. lvi. 19; Rev. xxi. 24. Even of old, before the first captivity, she was called by those who believed

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the Lord, and loved the ordinances of His house, "The City of the Great King," "The Perfection of Beauty," "The Joy of the whole Earth," Ps. lviii.; and Mount Zion, "The Mountain of Delight," Dan. xi. 45. It was there that His glory was manifested literally in the first temple, spiritually in the second, and so that the glory of the second was greater than the glory of the first. And however fallen since, and cast off for a season, Jerusalem is, in one sense, the Lord's chosen and peculiar city still. He has plainly said that He can no more forget her than a mother can the child at her breast. He has graven her, He says, on the palms of His hands, and her walls are continually before Him; and for Zion's sake He will not hold His peace, and for Jerusalem's sake He will take no rest, till the righteousness thereof go forth as brightness, Isa. l. 15; lxii. 1.

Now, "the war of Armageddon" (Rev. xvi. 16) is manifestly no other than "the war of that great day of God Almighty, (Rev. xvi. 14), the great final contest of Rev. xix.* between Christ and those who follow Him, on one side, and, on the other, His and their assembled enemies, among whom are the beast, the kings of the earth, and the false prophet. Under the sixth seal, the Euphrates begins to be dried up, that a way may be prepared for the kings of the East to take part in it. This war, between Christ and those who oppose Him, is to end in His complete triumph, and their signal overthrow and terrible destruction. It will soon be clear to an attentive reader of the Apocalypse, that the terrible slaughter which terminates this war is none other than the vintage of the earth, and treading of the wine-press, before *more briefly* spoken of in Rev. xiv. Here is how the contest was seen in emblematic vision by the apostle. "And I saw heaven opened, and, behold a white horse; and he that sat upon him (who is) called Faithful and True; and in righteousness HE doth judge and *make war*. His eyes (were) as a flame of fire, and on His head were many diadems; and He had a name written that none knew but Himself. And He was clothed in a vesture dipped in blood; and His name is called THE WORD OF GOD. And the armies (that were) in heaven followed Him upon white horses, clothed in fine linen, white and clean; and out of His mouth goeth a sharp sword, that with it he should smite the nations; and He himself shall rule them with a rod of iron; and He himself treadeth the wine-press of the fierceness of the wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS AND

* **Amongst other things the article in chap. xix. 19, given by the best editors, helps to prove this.**

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Lord of lords. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and be gathered together unto the great supper of God, that ye may eat the flesh of kings and of captains, and the flesh of mighty men, and the flesh of horses and of them that sit on them, and the flesh of all, both of free and of bond, both of small and of great. And I saw the beast, and the kings of the earth, and their armies, gathered together *to wage the war* against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet that wrought the wonders before Him, with which he deceived them that received the mark of the beast, and them that worship his image. These both were cast alive into the lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which (sword) proceeded out of His mouth; and all the fowls of the air were filled with their flesh."

In the emblem here employed, there is evident allusion to the Profectio Augusti, or custom which prevailed in the Roman empire when the emperor went forth to war. (See Elliott's "Horæ Apocalypticæ," on Rev. vi. 1). At the opening of that part of the Revelation which relates to St John's Day, *i.e.*, at the very opening of the prophetic part, and of the first seal, this custom is emblematically used to describe the prosperity of the Roman empire, the last of the four great Gentile empires, and its continued victorious conditions under Nerva and his successors by adoption, until those who believed in the Lord Jesus Christ began to be officially, and by authority of the empire, persecuted unto death. All that follows in the Revelation, until this nineteenth chapter, has reference to the conditions of the empire between that time and the second coming of Christ; to the opposition to Christ in His people, and their persecution, first by the empire in its Pagan, then in its Papal form; to the condition and corruption of the professing Christian Church; and to the judgments which were to fall on the empire and the Church in consequence. Here, at the conclusion, the same custom is again employed by way of strong allusive contrast. It is not a Profectio Augusti, a going forth of a Roman emperor at the head of his armies to war and victory, but .the Profectio Christi, of the Lord of lords and King of kings, to the great final war, and His complete and signal victory over His assembled enemies. Before this going forth of the Lord to His great and final triumph His Bride is said to have made herself ready (xix. 7); but His union with her does not take place until the war is

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ended; and this bride is plainly stated to be *The New* Jerusalem (chap. xxi.)

A comparison of this 19th chapter, which speaks distinctly of *The Vintage of the Earth*, and treading of the wine-press, and of the 20th, 21st, and 22d chapters, with many passages of the Old Testament prophets, such as those referred to in the note below,* will show beyond a doubt to every attentive reader of the Bible that they refer to the same events. In each of these two sets of passages we have the gathering together of the Lord's enemies against Him; His complete and final triumph; a slaughter on a vast scale, the treading of the wine-press by Him, and Him alone; the issue of the war, the New Jerusalem, new heavens and a new earth, the regeneration, or restitution of all things; the Lord dwelling in Jerusalem; the nations walking in her light; their kings taking their honour and glory to her; and streams of living water going forth from her. We leave it to the reader, who may hitherto have paid but little attention to these points, to identify the two sets of passages, the one from the Old Testament prophets, the other from the Revelation. Nothing satisfies the mind so much as working out a subject for one's self.

Now, the great epoch spoken of in these passages from the older prophets is there distinctly called "*The year of the Lord's controversy for Zion*" (Isa. xxxiv. 8). There seems, then, very strong ground for believing that "*The war of Ar-Magedon*" may be none other than this; and that *Ar-Magedon* may signify *Jerusalem*. Among these passages are some which speak plainly of the nations being gathered together against Jerusalem, and *of the Lord's fighting for Mount Zion and Jerusalem* (Isa. xxxi. 4, 5; Zech. xii. 2, 3, 6, 7, 8; xiv. 2, 3). Again, the scenes of some of the battles in this war will undoubtedly be, some in Idumæa (Isa. xxxiv. 6; lxiii.); others in the mountains of Israel (Ezek. xxxix. 17); and even under the very walls of Jerusalem in the valley of Hinnom (Isa. xxx. 33; xxxi. 4; xxxiv. 1–8). But if this be the true solution, it may be asked, "Why is not Jerusalem plainly named?" Several reasons readily suggest themselves

* Hosea ii. 18; Isa. ii. 4; xvii. 12–14; xxiv. 21–23; xxvi. 21; xxix. 7, 8; xxx. 25, 27, 28, 30–33; xxxiii. 3–12; xxxiv. 2–8; xlix. 26; li. 22, 23; lxiii. 1–6; lvi. 14–16, 24; Micah v. 15; Joel iii. 2, 9–19; Jer. xxv. 29–33; xxx. 11, 16, 23; xlvi. 28; Hab. iii. 6, 12; Zeph. iii. 8; Ezek. xxi. 4, 5, 9, 10; Dan. ii. 34, 35, 44; vii. 11, 26; Obad. 15, 16; Hag. ii. 22; Zech. i. 21; ii. 8, 9; ix. 13, 17; xii. 4, 9; xiv. 2, 13, 14;—Hosea ii. 19; Isa. xlix. 5, &c.; lxii. 5; lx. 10–20; Micah iv. 7; Joel iii. 17; Jer. iii. 17; Zeph. iii. 14–20; Zech. ii. 5, 10–13; Isa. lxv. 17; lxvi. 22; Zech. viii. 20–23; xiv. 8, 9, 16–19 &c.—Dan. xii. 2; vii. 11; ii. 35.

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in reply, and one may be this, to distinguish Jerusalem, such as she will be during the contest, from the New Jerusalem, which will not be established until after it.

Here I leave the reader to the many solemn thoughts which the consideration of this subject may well excite; and the more so, that the three unclean spirits of Infidelity, Popery, and Sacerdotalism are gone forth, and are now together abroad; that in the most recent events in Italy, Austria, and Spain, &c., we have possibly what is intended by another announcement, found no longer under the sixth, but under the seventh and last vial,—"the cities of the nations fell;" and that in this Œcumenical Council at Rome, without the Latin sovereigns or their representatives, we have, as the *Times* remarks, "a new phase of the Papacy;" this new phase having been long ago foreseen in the Apocalypse under the difference between the beast of chap. xiii., having diadems (the emblem of sovereign power) on the horns, and that of chap. xvii., identical with it in the main, without diadems on the horns, which last phase it is to take on the eve of the great final contest, and the triumph of Christ. We may well say, therefore, "The coming of the Lord draweth near." "Blessed are all they that look for Him." *

EWD. BILEY.

ART. III.—CHRISTIANITY AND INFIDELITY.

WHILE true faith is the "gift of God," and is quickened in us by His Word, which is His "power unto salvation," and the experience of that "power" becomes to us the internal evidence of the Truth; we are also, as far as able, to use and exercise ourselves in all the external evidences which nature and the moral world may afford. It is in this outer sphere alone where unbelievers dwell, and form for themselves a so-called religion, or frame objections to the spiritual truth of Christ. On the other hand, it is only from the vantage ground of that spiritual sphere that the true relation of nature and morals to Almighty God is seen; and it behoves those who are established in the faith of Christ, so to acquaint themselves with the external evidences as to be able to array them in suitable order to meet the needs and questionings of modern sceptics. With such views the Scottish Christian Evidence Society, having com-

* We give the foregoing article as furnishing materials for the study of the passage; but we are not prepared to homologate all the conclusions.—EDITOR.

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mittees in Edinburgh and Glasgow, has been projected, after the model of the like society formed in London in 1870-71. The action of that society has been beneficial; its operations include public lectures and discussions, classes for the study of the evidences of Christianity under competent leaders, &c. We give here an analysis of two of its published series of lectures as a specimen of the modern treatment of such subjects. Probably a carefully prepared digest of arguments used in past as well as modern apologetics might prove a useful manual of reference for such as may become engaged in these discussions.

Science and Revelation, by Dr R. Payne Smith, Dean of Canterbury.*

It can be shown by scientific proof, that revelation is a necessary part of the system of this world. Belief (not mere acquiescence) is not easy of attainment, any more than virtue; both are disciplines, both are victories gained by a struggle. We may believe man was intended to attain to a higher and more perfect state than his present, by virtue and by faith.

In the present system of things we find no being endowed with any faculties without there being also provided a proper field for their exercise, and a necessity imposed upon that being of using those faculties. There is a very exact correspondence between endowments and the state of things around, *e.g.*, from a single bone we may tell the order of animal it belonged to, its habits, food, habitat, and mode of life. We see a vast chain of vegetable life, *fitted* to find its own subsistence, and to propagate its species. Its main function is, Huxley says, to "manufacture out of mineral substances that protoplasm upon which all animal life depends." If a plant is not suited to its habitat, and cannot use its powers, it degenerates and dies. A like correspondence of creature and conditions prevails in respect to the animal world. Animals have apparently no powers beyond those indispensable for their existence, and they necessarily employ all their living powers. There is neither excess nor defect; "rudiments" only prove this, for the rudiment might have been perfected, but is not, because it would have been useless.

Teleology, the science of ends, which gives the reason why a thing is what it is, with causes and effects, belongs to the metaphysician, they say; yet it is a fact that scientific men do try to account for the present state of things, saying there is a struggle for existence, a competition in nature, which brings useful faculties into the utmost exercise, while useless ones are abolished. But let us look at man. He is a

* Modern Scepticism: Lectures delivered in connection with the London Christian Evidence Society. London: Hodder & Stoughton. 1871.

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living organisation, and comes under the law of having faculties which he needs, and which he must use, or else degenerate and die. He is provided, as are the other creatures, with means for obtaining food, for safety, and for propagating his species; but his means, *i.e.*, reason, &c., are as far above those of brutes with senses and instincts, as theirs are above the simpler powers of vegetation. Man reasons on cause and effect, and sets causes in motion to produce the effects he desires. Reason implies mental faculties, and with this the power of articulate speech, and its correlated powers of reading, writing, and ciphering, and thence a plenitude of other powers. Now, there is a vast chasm between these powers and the powers of brutes; and the points of agreement between the two serve only to expose the gap rather than to bridge it over. Supply all the physical wants of the brute, and he is content; but man has, besides, mental wants to be satisfied, or he will pine. And to satisfy all these there is ample provision; and we see what arts and sciences, painting, music, numbers, eloquence, have grown out of the use of his faculties. Man learns and grows by experience; instincts are but slightly progressive,—animals indeed seem to require man to quicken their instincts. But man is liable to retrogression; and in fact individuals and communities have always been either ascending or descending in the scale, morally and intellectually; and so, while there is an ample field for the exercise of our faculties, we *must* use them to keep from degradation and extinction. No advance of science will relieve us from this necessity; indeed the valuable part of every science is its theory, or mental part, and the exercise it gives the mind. Do not the ever augmenting problems connected with our social condition demand the unwearied exercise of man's reasoning faculties to the utmost? But more than this. Besides having reason, man is distinguished from brutes by *knowing right and wrong.* Using his intellectual faculties, and not his moral, he would be merely an intellectual animal; but the moral is an essential part of his nature. He is therefore bound to use this faculty, will suffer from not using it, and has a proper field for its use. Human life, with relative duties pressing upon all, perpetually raises the question of right and wrong; not a step in life but conscience intervenes. This constitutes man a *responsible* agent. And if responsible, then to some One, who can form an equitable judgment from knowing man's inner motives and intents as well as the outward acts. This judge must then be omniscient; and to reward or punish for human actions, He must be omnipotent. And as no adequate reward or punishment follows in this life, there must be a future state in which men will be

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dealt with according to their true deserts. So conscience judges; and so it finds an ample provision in the God of the Bible as the only absolute Judge. Now, the only thing that acts powerfully upon man's moral faculties is religion; it gives him culture, raises, refines, and purifies. Conscience holds a direct and evident relation to religion; it is scarcely amenable to reasoning; it condemns because the thing condemned is a sin against God; it approves because the thing done is right and as God commands; it never asks whether the thing is a sin against society; it thus brings man into direct relation with God. Infinite results must depend upon this relation; but while in nature we find ample provision for physical and mental wants and excellence, it does not provide for moral wants and excellence. As surely, however, as man's physical and mental wants are provided for by God, who called those wants into being, so surely will his moral and religious wants be supplied. This He has done by revelation—the proper object of which is the relation in which man stands to God, especially with reference to the future life. Science, *e.g.*, geology, takes no more account of man than of a Megatherium; but the Bible subordinates all to man and his relation to God. It does not teach science, which man's natural faculties can acquire from the study of nature; and its references to such things are, of course, in a popular way; otherwise it would come into constant collision with science, since *that* is ever modifying and being added to. When that shall have become settled and wholly completed, doubtless it will piece in with the Word of God; for there can be no contradiction between His teachings in nature and in revelation—though men may misinterpret and misunderstand both.

Now, if revelation is that knowledge which, being necessary for us as moral agents, is yet unattainable by our natural powers, then reason is no judge of what revelation teaches. Reason has the high office of testing the *evidence* upon which the fact of the revelation rests. The existence of mysteries in a revelation is reasonable; but the existence of immorality in it would be fatal to its claims, for it must not *degrade* my moral and spiritual powers, any more than nature should degrade my physical and mental powers. If religion be true, it must ennoble, purify, and perfect man; it must make him better physically, mentally, morally, and spiritually, and consecrate all his powers to God.

The Nature and Value of the Miraculous Testimony to Christianity, by Rev. Dr John Stoughton.

When Thomas doubted the resurrection of our Lord, he was

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tenderly rebuked, and Jesus added, "Blessed are they that have not seen, and yet have believed." My business is with the "mighty works" of the New Testament wrought to testify to a Divine Mission. They are not spoken of as *violations* of law, or as *suspensions*, or *interferences*, or *contradictions* to law. They are described, not on the side of their physical nature, but on that of their moral signification, in their connection with Him who claimed to be the Redeemer of mankind. They are called "wonders," as contrary to common experience; and "signs," as replete with an ulterior meaning, and testifying to the character and work of Christ. There is no need to inquire into the *how*, or the *mode* of their production; any more than to suppose that miracles cast a slur upon the settled order of nature, as if it needed repair; for nature is perfect for her own ends, and miracles are introduced for other and *higher* purposes.

To say a miracle is impossible, is only to say it is so to man, but not to God, unless He has willingly surrendered His lordship over His works, or they have escaped from His hands. But to say there are no transcendental beginnings or interpositions anywhere (Spinoza), or that there are no "modifications in the existing conditions of material agents, *unless* through the invariable operation of a series of eternally impressed consequences, following in some necessary chain of orderly connection" (Baden Powell), is equivalent to asserting development in nature through the agency of physical laws alone, apart from an original Creator and an everlasting Lord; or, at least, excludes His divine will and action beyond the inflexible maintenance of ordinary operations. So far as this maintains the invariable sequence of causes and effects, and the uninterrupted order of physical events, it is true. Revelation, the Bible, in appealing to miracles supposes the ordinary course of physical phenomena, the constancy of natural sequences, to be inviolable. But such physical observation does not demonstrate that the Scriptures relate impossibilities; to do so, science must pass beyond its sphere. To say that certain things are, does not warrant the conclusion and belief, that *therefore* other things cannot be. If we can detect nowhere in nature a provision made for producing miracles, that does not prove that nature teaches the belief in miracles to be absurd. Even in nature there is something analogous to miracles, in the distinct worlds, or orders of things, *e.g.*, the unbridged gulf between rocks and plants, and between plants and animals, so that, as Hegel says, "an animal is a miracle for the vegetable world;" and we may likewise contrast the animal instinct and its adaptive understanding, with the mind of man and its reason and moral

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consciousness. Even Aristotle held that man's reason is distinct from the brutes, and has no affinity with his own physical frame, but comes from without and must be divine. And if we confine the contrast to men, what law of development will account for a resplendent genius now and then flashing on the world? Physical science must change its name and function, and become metaphysical, to utter a universal dictum, such as that miracles are impossible. And yet science attempts this when it devises a theory of the universe which excludes the abiding control of the personal God, and His almighty will. Positivism does the same, when it assumes that natural laws have not originated in, or are not administered by Personal will. If all nature excludes voluntary control, and is subject only to an iron rule of invariable succession, then man also is incapable of control from himself or from a Supreme will. Thus, the assailant of miracles threatens to destroy all ideas of freedom and moral responsibility.

But setting aside all these assumptions, science really presents no antecedent grounds for rejecting miracles; and if we allow the fact of the distinction between things physical and moral, the higher nature and personality of man, the personal existence of God, and His moral rule, and the vicinity of invisible realms, immediately the presumed impossibility of miracles, wrought by the Divine will for man's moral welfare, melts away. Brown, quoted by Mill, says, "A miracle is no contradiction to the law of cause and effect; it is a new effect supposed to be produced by the introduction of a new cause. Of the adequacy of that cause, if present, there can be no doubt, and the only antecedent improbability which can be ascribed to the miracle, is the improbability that any such cause existed."—Then, some argue that miracles are immensely *improbable*. Hume's ingenious argument (previously indicated by South and Sherlock) has been persistently used, that miracles are contrary to human experience, that no amount of testimony is sufficient to establish them, and that it is far more likely men should be deceived or mistaken, than that miracles could ever take place. Of course, from their very nature and purpose, they are contrary to common experience! But not so to *all*, for some have testified to them. And to measure probabilities, we must look at the circumstances. If the alleged miracle be without purpose, or for a secular or party end in connection with long cherished beliefs, we have good reason to say "there must be a mistake somewhere." But the gospel miracles are exceptional incidents, accomplished under exceptional circumstances. They produce no disturbance of nature, no throwing

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things in the physical world out of gear. They are avowedly wrought *for purposes of the highest order;* they bear on the noblest destinies of humanity, and link themselves with the principles of natural religion, with the being and sway of the mighty, wise, and gracious God, with our conscience and responsibility and with the future existence of the soul. Natural religion suggests the desirableness of revealed religion, and revealed religion implies supernatural interposition. As science indicates epochs of the energising power of nature, so the Bible records epochs of an energising power above nature. Physical wonders are in company with spiritual ones, *i.e.*, in the soul-world, of which sensible things are the types and shadows. In other words, miracles occur in connection with inspiration, and whilst marvels startle the eye, new truths or new applications of truth are addressed to the mind. Now the Lord Jesus Christ being presented to us as exceptional in His person—supernatural, the Son of God—in His moral character, and by the purpose of His mission, it is only in keeping with all this that signs and wonders attended His earthly career, showing whence He came, and illustrating what He came to do. If Christianity be the revelation of God's redeeming love, it involves a miracle in history by the Divine manifestation, and a corresponding miracle in nature by a Divine birth. So miracles are recorded as things to be expected in the wake of such a personage as *the* Son of God; they follow as the fitting and humble retinue of Him who walked the earth its undisputed Master.

The *historical* proof of miracles has of late been comparatively little impugned, namely (1.) the concessions of the Jews in their talmudical writings, (2.) the admissions of heathens such as Celsus, Porphery, Julian, (3.) the affirmations of Christians. We must accept the New Testament witnesses as competent and satisfactory, or believe either that they were dishonest men intending to deceive, or were duped by their own or other people's fancies, or partly both, as Renan thinks. Now, there are no other witnesses for the resurrection of Christ but these; and so far from their being men to snatch at anything and weave a web of wonders, they were slow to believe, not only what the prophets had written, but what Jesus told them; and some of them would not believe it even though their fellows had seen the risen Christ; as to the women, they came to anoint a buried, not to hail a risen Jesus. Burdened with doubts, fears, and unbelief, as they were, and desiring demonstrative evidence, but finally convinced, and staking their all upon that conviction, surely all this places them above suspicion of fraud or of being deceived. Both this resurrection and that

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of Lazarus were such "sensible facts" as to compel the persuasion of their miraculous nature. When B. Powell says, "testimony can only apply to sensible facts, and can only prove an extraordinary and perhaps inexplicable occurrence, or phenomenon; that it is due to supernatural causes, is entirely dependent on the previous belief and assumption of the parties"—he could only mean, *phenomena* are immediately apprehensible; the *cause* is not so. But the event may be of such a nature as to preclude a natural solution, and to compel the witness to believe that the cause is supernatural; though this conviction implies the "previous belief" of the existence and action of God in nature. This is reasonable, rather than to say it is "inexplicable," through a persistence in denying everything supernatural. These miracles are "subordinated to a wise plan and design in the Divine mind, under which they have been kept near to nature, just diverging enough for the purpose, and no more;" and "it needs but an unprejudiced and searching investigation of nature to perceive, that the miracles related are anything but absurd, and a comparison of them with the legends or so-called miracles of other religions, to recognise what a different spirit dwells in them" (Mozley).

Miracles form a part of Christianity; they are not "external" buttresses, but concurrent with other proofs, pillars identical with the inner structure. They really run into the lines of New Testament teaching from end to end; they cannot be torn from the life of Christ; His nature, character, teaching, wonders, constitute an unparalleled spiritual unity. "The facts of Christianity form part of its essential doctrine; the *fact* of the resurrection is the cardinal *doctrine;* the *doctrine* of the incarnation is the fundamental *fact;* the most momentous truths of Christianity are its actual realities, founded upon an historical basis, interwoven with transactions and events which rest upon the evidence of sense" (Archd. Lee). Miracles are reasonable attestations of a Divine commission, as his credentials are to an ambassador; so our Lord appeals to them, "they bear witness of me, that the Father hath sent me." It may be said they do not enforce a train of argument, nor establish any moral or religious proposition; no physical demonstration can ever link itself on to a spiritual truth, because the two things belong to totally different spheres. It is enough to answer, the exact point touched by miraculous evidence is the *office* sustained and the *commission* borne by a *person:* "My works bear witness of *me,*" says Jesus; "Jesus of Nazareth, a *man approved* of God among you by miracles, and wonders, and signs, which God did by *Him.*" The evidential force bears on the person, on

Christ himself, the sent of God; and this frees them from any objection to their competency to serve as direct proofs of *spritual truths;* they afford a basis for the enunciation of a Divine message, a mandate of the Divine will, *e.g.*, the miracles of Moses afford evidence of his Divine legation, those of Jesus of His Divine Messiahship. He claimed a right to speak as one who had power to command men that they should obey. Miracles are thus related to spiritual truth, which yet commends *itself* to men's consciences, and when believed, vindicates the wisdom of such belief by its effect on their lives.—With what Christ did, is ever associated His matchless character and life, and matchless teaching. He who appeals to His own mighty works, appeals also to His own self-evidencing words, and to their power over the moral dispositions of His disciples. At the present time Christianity establishes its claims by the *new spiritual creation* which it effects in its sincere disciples. Consider Christianity as a present fact, as a moral spiritual power in the world; then examine its principles, and trace its achievements to the beginning, to bring out the evidential worth of Christ's miracles as a crown on the head of other proofs. They *now* prove the superhuman character of Jesus, just as the recorded acts of Julius Cæsar or of Alexander the Great prove their genius and prowess. They promote the acceptance of Christian truths by their illustrative force, their beneficent tendency, their ethical significance,—by their saving the body they pointed to the salvation of the soul. They serve to reveal His person as Divine Creator, being veritable victories over nature, and symbolical of the great victory of redemption.

Art. IV.—NOTES ON EPHESIANS.

Chap. V., vers. 1, 2. *Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.*

The exhortation in these verses follows up and enforces what goes before. The apostle had just referred to the forgiveness which God for Christ's sake has bestowed upon us, and "therefore," that is, on account of the forgiveness which we have obtained, he presses the obligation to become "followers," or imitators, of God in this—"forgiving one another, even as God for Christ's sake hath forgiven you." And we are thus to become followers or imitators of God, as "dear" or beloved

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"children;" as those who are the objects of God's love. They are dear or beloved because God has loved them; and this love of God to them they are to return by loving Him. Then love to God, if it be true and sincere, will manifest itself in the life. That life will be characterised, not by the violent and malignant passions enumerated in the end of the previous chapter, but in following or imitating God; reflecting, so to speak, and in as far as the human can reflect the divine, His moral perfections. This is specially pointed out to be love—"Walk in love." Children for the most part imitate or bear the likeness of their parents; and if we have become the children of God by regeneration, we will walk in love, as He is love, and as that love of His manifests itself to us in Christ.

The being followers of God is here described as walking in love; that is, having the whole life actuated and permeated by the spirit or principle of love, so exhaustively delineated in the 13th of 1st Corinthians. To the exhortation to walk in love the apostle adds a measure and an argument. The measure is the measure of Christ's love to us; the argument is the fact of His having given Himself for us. The love of God was set before us in the last verse of the previous chapter, but "this comes even nearer: from the love of the Father who gave His Son, to that of the Son, the personal manifestation of that love in our humanity."

Stronger appeal for the exercise of love could not be made than this. Love as Christ loved us. Love ye as Christ loved *you*. The English version follows the MS. that reads *us*. Other MSS. read *you*, and some prefer that reading as giving a character of more personal appeal to the apostle's exhortation. If we read *us*, we have presented to our minds "the universal relation of us all to Christ;" and in view of that relation the appeal is made to each of us personally. Its basis is the love of Christ to us, prompting the giving of Himself for us. His self-devotion on our behalf and in our stead is brought out here. There is involved the antecedent fact, that we were in some sense or other lost—our lives forfeited, some terrible and appalling evil about to overwhelm us. To deliver us, Christ gave Himself. What was the nature of this giving of Himself? He gave Himself an offering and a sacrifice: an offering in all His life of perfect obedience; a sacrifice in His painful and bloody death upon the cross, by which atonement was made for guilt. As the varied typical sacrifices of the Old Testament dispensation had, in the variety of their significations, the one great purpose of setting forth the work of Jesus, so His life of loving obedience, and His death of

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bloody expiation, were but varied features of His one work of redemption. His whole life and death work was an offering and sacrifice to God, and was accepted by Him as a sweet-smelling savour, or odour of sweetness. We are reminded by the expression of Noah's sacrifice when he came out of the ark, "And the Lord smelled a sweet savour, and the Lord said in His heart, I will not again smite everything living as I have done." So in the case of our New Testament sacrifice, the Lord hath smelled a sweet savour, and on the ground of it, He holds out to us all an offer of life. Well may they who have obtained eternal life on these terms walk in love.

The following verses, to the 21st, are chiefly occupied with practical exhortations against works unbecoming those who are, or ought to be, "imitators of God."

Vers. 3, 4. *But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.*

There seems to be degrees here in the condemnation measured out to the works named. Certain of these are pronounced to be so defiling that there should be no occasion for even naming them among those who would live as saints. Fornication, uncleanness, or impurity, covetousness, which means lust,—these are deeds of darkness so incompatible with true following of Christ, that not only should there be no occasion to name them in connection with any of their company, but that, as subjects of ordinary mention or conversation, they should be entirely excluded. Let them not be once named. The daily life of the heathen around them was full of these sins: but the Ephesian converts had come out from among their old neighbours, and they were bound now to be separated from their evil deeds. It might be difficult, but it must be done if they are saints at all. Then "filthiness" or obscenity in any form—word, gesture, or deed; "foolish talking," idle, foolish, aimless talk, leading to sin, and vanity of spirit; "and jesting," most likely meaning "godless wit," or ribaldry, are forbidden as "not convenient," not becoming, not suitable to their profession, which rather required a spirit of calm, trustful thanksgiving—"their true cheerfulness and play of fancy being found, not in buffoonery, but in the joy of a heart overflowing with a sense of God's mercies."

Verse 5. *For ye know, that no whoremonger, or unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.*

The language here is not hortatory, "Know ye," but an

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appeal to the knowledge which they already possessed: "Ye know." The argument is:—Avoid these things; let them not be so much as named among you, seeing ye know and are aware that no one who is chargeable with these acts can have any part in Christ's kingdom. It is interesting to notice in the re-enumeration of these heinous sins the additional illustration which is given of the sin of covetousness, or lust—namely, its identity with idolatry. One has said: "Covetousness is truly a definite form of idolatry: it is the worship of Mammon instead of God. To this, then, rather than to the other sins which are veritable but more subtle forms of the same sin, the apostles give this special designation." It has also been remarked that it was very natural for this apostle, whose forsaking of all things so strongly contrasted with selfish greediness, to mark with the deepest reprobation the sin of covetousness, lust, or undue desire. The exclusion of all such from Christ's kingdom is specific and final. He that doeth such things *hath* no inheritance. This is not future—*shall have* no inheritance. It is present—he hath none; the expression "implying more the fixedness of the exclusion, grounded on the eternal verities of that kingdom, than the mere future certainty." And what is it from which they are excluded? The kingdom of Christ and God: all the present blessings of salvation, and all the future glory of companionship with the Saviour, as heirs of God and joint-heirs with Jesus. It is not the kingdom of Christ and the kingdom of God, as if Christ and God were two separate sovereigns. It is the one kingdom of Christ and God, and the expression is a clear evidence of our Lord's Divinity. His kingdom is one with His Father's kingdom, even as He and His Father are one. It is a kingdom of purity and holiness, and can only be enjoyed by those who are pure and holy—who have washed their robes and made them white in the blood of the Lamb.

Vers. 6, 7. *Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them.*

There was need for the apostle addressing this earnest warning to the Ephesians. Ephesus was characterised by much corruption, as indeed were all the heathen cities and nations of that time. The Christian converts were exposed to pressure from heathen, and perhaps even from pretended Christian palliators of the vices named; for these were regarded with much indifference by many with whom the converts must have been brought into constant contact. Hence

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the apostles and others, sitting in solemn conclave at Jerusalem, deemed it necessary to warn all the churches among the heathen against them, and hence the repeated and urgent exhortations on the same subject throughout the Epistles and in the Book of Revelation. In the instance before us they were to give special heed, so as not to be led away by any who might try to break down the apostle's high doctrine on this subject. Their words or arguments were vain or empty—truthless, devoid of truth. The real truth was this, that whatever men might say, these sins drew down the vengeance of a pure and holy God on those whose want of belief in Him led them to disobey His pure and righteous and good law.

Such being the real and awful position of those who practised these vices, exposed by their sins to the wrath of God, the warning is a powerful one. "Be not ye therefore partakers with them." They are not to have anything to do with them; not to be partakers in one instance or to the smallest extent in their practices, lest they lapse into them, and so, as the natural result, the necessary consequence, be made partakers in their plagues.

Vers. 8, 9, 10. *For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light; for the fruit of the Spirit is in all goodness, and righteousness, and truth; proving what is acceptable to the Lord.*

It is well for the believer to remember the rock whence he was hewed, and the hole of the pit from which he was dug; it will perhaps make him more watchful. The Ephesians must not tamper with these sins, for they were once familiar, and might, the rather of that, more easily re-assert their power. They are to remember that they were darkness—the past tense is emphatic. That time was past and gone, and they are not to recur to it again. Sad enough it was. It was not that they were merely living in darkness as a surrounding medium, but they were themselves darkness. Darkness was the condition of their souls. Now, however, their condition was changed. Once darkness, now they are light, in the Lord Jesus Christ. They must have a corresponding life: not only enjoying light, but diffusing it. Walking in it, having a life and life-work consistent with being children of light. This life-work is the fruit of light. "For the fruit of the light ('Spirit' in our version) is in all goodness, and righteousness, and truth." If they are partakers of Christ's light, if they are children of the light, they not only will, but they are required to, bring forth fruit—the fruit of light—which is a moral walk in the practice of all goodness, and righteousness, and truth—the three great

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aspects of Christian morality—the good, the right, and the true. Then the only touchstone for the proof of what is right practice is the will of God. In every act of our life we are to prove or try whether it is acceptable or well-pleasing to God. " The one point of the Christian's ethical investigation is, Is it well-pleasing to the Lord?" I knew a little boy (he went heavenward at four years of age) whose habitual, self-adopted practice it was to bring everything to this test, " What would God think?" or "Will God like this?"

My reader, let us try this! "Proving what is acceptable unto the Lord." "The Christian's whole course is a continual proving, testing of the will of God in practice; investigating not what pleases himself, but what pleases Him."

Vers. 11, 12. *And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret.*

To the early converts from among the heathen such an exhortation as this was most appropriate. There would be naturally a tendency to associate with old friends and companions, and the result of such association was too likely to be a partaking with them in the old sinful habits. The apostle does not name persons, but in naming the works of persons he the more strongly warns against the persons themselves. They are not only not to be partakers actively in such works; they are not in the remotest way to countenance them, by consent, advice, or assistance. They were to abstain from even the appearance of evil. Such works of darkness, or wicked works, are unfruitful; they produce no good fruit, and the force of the expression rather is that they produce evil fruit: that they are pernicious, destructive. Therefore shun them. They proceed from the prince of darkness. Evil works love the darkness. Light condemns them. Such works, says one, "come from the darkness of ignorance; they seek the darkness of concealment; they lead to the darkness of hell." But the exhortation here is not negative alone; it is positive also. Abstain from fellowship; keep aloof from participation. That is good, but not enough. Do that, but do more. Reform them; and that not merely by the passive reproof of your own holy life, but by earnest efforts to show those who do these things the sin and folly of them, that they may be convinced and induced to abandon them. "Do not connive at them, or pass them over unnoticed, but take aggressive measures against them; try and raise the Gentiles to your own Christian standard."

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These deeds themselves, the apostle will not even name. They are so gross that it would be an offence against holy conversation even to name them. The more need, therefore, that they be reproved, if it might be that such reproof should lead to their being abolished. There may be an allusion here to the orgies and mysteries of the heathen worship, but the counsel is broader than that, and applies to all sin, and especially those sins which from their infamous nature shun the light, and which are only to be noticed in the way of reproof.

Vers. 13, 14. *But all things that are reproved are made manifest by the light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee life.*

Sin usually presents itself to us under the guise of pleasure; and what wonder? for Satan himself takes the garb of an angel of light. It may come to us as the first tempter is pictured by the poet in any shape but its own.

"Him there they found,
Squat like a toad, close at the ear of Eve,
Assaying by his devilish art to reach
The organs of her fancy, and with them fuse
Illusions as he lists, phantasms and dreams."

But the light of truth is like the touch of Ithuriel's spear—

"Him, thus intent, Ithuriel with his spear
Touched lightly: for no falsehood can endure
Touch of celestial temper, but returns
Of force to its own likeness: up he starts,
Discovered and surprised.
So started up in his own shape the fiend."

So these deeds of darkness, however they may seem to be pleasures, when reproved and brought into contact with the light of God's truth, are seen in their true colours. Furthermore, when the light is thrown upon them they become light. In the case of some, the result will be a transformation. The darkness will be dispelled, and the dark deeds will disappear. Light will arise on the soul, and the fruits of light will follow. But there are others to whom the result will be different, who, clinging to their deeds of darkness in the midst of light, will be condemned by the light. It seems to be the thought of the possibility of this alternative that suggests the argument of the following verse, in which (it has been remarked) Paul, speaking under the inspiration of the Holy Spirit, expresses in a condensed and summary form the spiritual meaning of the passage contained in the sixteenth chapter of Isaiah. And what a precious digest, and commentary too, this is! The

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danger of the sinner is set before us in the earnestness of the appeal, "Awake!" Up! It is the sleep of death you are sleeping! Arouse you, ere it be too late! Arise from the dead! But how can the dead arise? Christ shall give thee light. In the attempt to obey the command, strength to obey it will be given. "Cast away from you all your transgressions whereby ye have transgressed, and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God, wherefore turn yourselves and live" (Ezekiel viii. 31, 32). How can we do this? We have no strength. Ah! The Lord Himself does it for you. "A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you" (Ezekiel xxxvi. 26). "Stretch forth thy hand," said Jesus to the man with the withered arm. Did he look at it hopelessly, and say I wish I could? No! he made the attempt, and in the effort to obey, strength was given, and he stretched it forth whole as the other. Awake! thou that sleepest! Arise from the dead! Christ shall give thee life.

Verses 15, 16, *See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.*

The apostle now proceeds to set forth the contrasted conduct he desires to see in the Ephesian, and all other converts. He has been warning against the works of darkness, and now he exhorts to a course of life of the opposite character. Since there is so much danger abroad, it is needful that the believer take some pains to avoid it. "See, then," let this be a reason for your taking heed, applying your mind, your thoughtful, earnest, attention to the style of your life, that you may walk circumspectly, exactly or with strictness; and it has been pointed out that this implies a taking heed, not only that the walk be exact or strict, but also of what sort that strictness is, not only *having* a rule and *keeping* to it, but also seeing that that rule be the best one. The life is to be guided by a devout sanctified wisdom, the outcome, not of foolish or unwise conduct, but of wise—the life reflecting the spirit of wisdom. "Redeeming the time," that is buying up opportunities of good —"Culling your times of good out of a land where there are few such flowers." The prudent merchant is ever on the watch for opportunities of acquiring what he can turn to profit. So is the Christian to be ever looking out for opportunities to do good. These are few and far between, for "the days are evil."

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So much do immorality and sin abound, and fill up the days of our life, and the time in which we live, that it needs this watchfulness to secure opportunities of good.

> The world is very evil;
> The times are waxing late,
> Be sober and keep vigil;
> The Judge is at the gate;
> The Judge that comes in mercy,
> The Judge that comes with might,
> To terminate the evil,
> To diadem the night.

REDEEMING THE TIME, BECAUSE THE DAYS ARE EVIL, and there is so much to be done! So much in the way of living more closely with Christ. In the way of preparation for meeting Him. In the way of making known to the perishing around the one and only way of salvation. In the way of fulfilling the Master's will and obeying His command—"Go ye into all the world and preach the gospel to every creature." Are you redeemed? Then redeem the time. For the time is short, and the days are evil.

Ver. 17. *Wherefore be ye not unwise, but understanding what the will of the Lord is.*

This is the true wisdom, to understand the Lord's will, and it is the only way to walk circumspectly and to redeem the time. The more exact translation is, "On this account be not senseless, but understand, that is, know intelligently what is the will of the Lord." And thus studying the Divine character and the Divine requirements, we shall best abide in the strait and narrow path, and best be watchful for opportunities of good,—occupying till the Master comes.

ART. V.—THE BREEZES OF OLIVET.

> "What seek I? It is Olivet,
> Where His last footsteps trod;
> The fair familiar Olivet,
> That speaks of 'that same Jesus' yet,
> Gone to the Throne of God."

THERE is no hill in Israel, none in all the earth, so full of blessed and wonderful associations as the *Mount of Olives.* Lebanon has its fragrance, and its riches of produce manifold and abundant, with scenery unrivalled in magnificence and majesty; but the *Mount of Olives* has its wealth of spiritual

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memories, which have in them a power to attract, that is altogether peculiar, arresting and detaining the pensive visitor by the very calmness and gentleness of their spell.

It may be thought of as the hill of *Peaceful Fellowship.* For thither would the devout ones of Jerusalem resort from time to time to breathe freely and enjoy quiet converse with each other among its olive-trees. In old days, there was a complete grove of olives covering the whole of the hill; and while every olive-branch spoke of peace, reminding Israel of what the dove brought to Noah (Genesis viii. 11), by which he knew that the waters of the flood were dried up, every turtle-dove's voice in the grove would deepen the feeling of profound repose. But, above all, we know it was here that the Prince of Peace used so often to walk with His disciples; morning and evening saw Him there from day to day when His ministry led Him to Jerusalem. What seasons of fellowship! What times of refreshing! To these evening walks over Olivet may we best appropriate the exclamation of the Roman poet:—

"O noctes cœnæque Deûm!"

It was the hill of *Prayer.* "Jesus ofttimes resorted thither." Generally, perhaps, to the garden at its western base, or on its western slope, the garden in the farm (*χωριον,* Mark xiv. 32) of Gethsemane. He there met His disciples, it seems, as a sort of trysting-spot, when the day was closing, and they were about to retire to Bethany for the night. There He prayed; there He no doubt taught them to pray by word and by example; there the Father bent down over His beloved Son when He "offered up, in the days of His flesh, prayers and supplications, *with strong crying and tears*" (Heb. v. 7), the antitype of Jacob, when he at length fell on the angel's neck, and "wept and made supplication unto him" (Hosea xii. 4). Christ's busiest days were closed with such supplications. And let us learn, though it may seem a small matter to some, to take the Master for our example in this also, *viz.*, the choosing the right hour for prayer. It needs to be an hour when we are least distracted. He seems purposely to have prayed there before crossing the hill to Bethany, where they slept for the night, in order that they might secure that hour, ere weariness and languor had overtaken them.

It was the hill of *Prophecy.* Not to speak of the fact that there Jesus wept over the doomed city, foretelling its inevitable ruin in words of deepest pity (Luke xix. 41–44),—"If thou hadst known," &c.; not to mention also that, on its eastern slope, He predicted the same ruin by what He did to the

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fig-tree (Matt. xxi. 23); it was there He sat with Peter, James, John, and Andrew (the four disciples whom He first called), and uttered that memorable prophecy which three of the evangelists give so fully (Matt. xxiv.; Mark xiii. 13; Luke xxi.). Gazing on the temple and the city, the Man of Sorrows, the true Son of Man and Son of God, who loved Israel as no other ever did, and loved Jerusalem more than ever David did, uttered words of prediction, clear, thrilling, and awfully authoritative, reaching from the day of Jerusalem's fall onward to the day of Jerusalem's returning glory. For there He read to them a page from the book of the Father's purposes, up to the time of His own coming in the clouds of heaven. Who can ever read that prophecy, especially in our days, without rising from the perusal to walk softly, and to look up steadfastly to these heavens whence the Lord is so soon to come?

It was the scene of *Agony*. For the garden of Gethsemane was on the lower slope of the hill, looking towards the city. The road that passes near that garden may have been that by which, in former days, David, fleeing from Absalom, went forth over the brook Cedron (2 Sam. xv. 23), when "all the country wept with a loud voice." The king himself barefoot, and with head uncovered, came to the ascent of Olivet and "wept as he went up; and all the people, covering every man his head, went up, weeping as they went up." But David's greater Son in that garden knew an agony that no heart but His own ever can know. Bishop Hall says that "never was any man so afraid of hell as Jesus in the garden was of His Father's wrath." That was the hour which He asked, "*if possible*," might pass from Him. That was the hour when the angel strengthened Him. That was the hour when "His sweat was as it were great drops of blood, falling down to the ground"—like the heavy drops of a thunder-shower before the shower itself discharges its torrents. All this He endured in paying down the price of our redemption. He saw the dregs of the cup of trembling that night, and next day wrung them out:—

No tongue can tell the wrath He bore—
  The wrath so due to me.
Sin's just desert, He bore it all,
  To set the sinner free.

Now not a single drop remains:
  "'Tis finished!" was His cry.
By one effectual draught He drained
  The cup of wrath quite dry."

But this mount is also the mount of *Ascension*,—and that is greater even than Transfiguration. As the Man of Sorrows

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has been "anointed with the oil of gladness above His fellows;" so has it been with this glorious hill. Who does not know that, not on its summit, but on its eastern slope, near Bethany (somewhere about the spot where He so often took farewell of His disciples for the night, as they separated each to his own lodging), Jesus went up to heaven? All was still and calm, in keeping with the character of the olive-hill; no fiery chariot came down; but the Master lifted up His hands (would they not see in them the print of the nails?) as their High Priest; and while those pierced hands were dropping blessing, the ascension had begun. "He was parted from them" as the dew of blessing was falling; and the cloud of glory soon closed its curtains round Him, hiding Him from our view. How like the Master's mindfulness that two attendant angels, from His presence, should be sent back to leave that promise, "This same Jesus shall so come in like manner as ye have seen Him go into heaven!"

And so we now wait till it become an *Advent-hill;* for it is written not only that "this same Jesus shall so come," but also that "His feet shall stand *in that day upon the mount of Olives*, which is before Jerusalem on the East" (Zech. xiv. 4). In the days of Melchizedeck and Abraham, was there not a type furnished of His glorious advent, when the "king of Salem," who is also "king of righteousness," met the wearied patriarch and his little band, refreshing him and them with bread and wine, in the valley of Shaveh, the valley down which the Cedron flows at the foot of Olivet? And when the Lord rode over this hill into Jerusalem, on the day when for once all united in the burst of welcome, "Hosanna! blessed be He that cometh in the name of the Lord! Blessed be the kingdom of our father David that cometh in the name of the Lord! Hosannah in the highest!" was not that truly a foreshadowing of the day when "*His feet shall stand upon the Mount of Olives?*" He shall alight on our earth again, tread its soil once more, look around with a human eye on the most wondrous scenes of the days of His flesh; and then shall ascend His Throne, which shall be that from which He is to reign "before His ancients gloriously," when the "sun shall be confounded and the moon ashamed" (Isaiah xxiv. 23). But first, as He stands there, He shall by the breath of His mouth, and the brightness of His coming, destroy Antichrist and all His foes, making them His footstool. It shall be the day of earth's deliverance. The peace of earth shall begin at Olivet, the mount of peace, which, with its olives, the resort of the peaceful turtle dove, has so long cast its shadow over Salem, the city of peace.

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Let us hear how, pointing to that spot, poetry has sung of things to come :—

THE BREEZES OF OLIVET.

O Lord ! how long it seems since that bright day
When Thy disciples through the olives walked,
Rapt, in such happy fellowship with Thee !
Thy griefs were o'er, the Father waved Thee home,
And Thou didst speak with them about the joy
At His right hand,—the pleasures evermore.
The sunlight glittered on the rocky bed
Where Cedron flows, the olive-groves sent forth
Their fragrance through the air, the fruitful vines
Put forth their leaves, and in the quiet shades
The turtle-doves poured out their soothing notes.
All nature seemed so full of peace and joy,
No wonder Thy disciples thought the time
Had come when thou wouldst bring Thy kingdom in :*
No wonder that they thought the glory near,
For in their joy they had Thy warning words
Forgotten, of the woes so soon to come.
Thou didst not tell them, Lord, how long the time
Ere on that mount Thy feet should stand again,
Though eagerly they asked and longed to know ;
But in Thy loving way (as if their joy
Thou wouldst not disappoint), they heard Thee say,
"'Tis not for you to know the very time ;
But I shall quickly come, and ere I come
Oh preach to all the world the glorious news.
Let every creature know I came to save."
Too soon, too soon the well-known road was passed,
And Bethany, Thy loved retreat on earth,
Was almost reached, when lifting up Thy hands,
And blessing Thy loved friends anew, they saw
Thee rise above the mount—they all beheld
Thy looks of love unspeakable bent down
On them, until the cloud had veiled Thee from
Their sight. Their straining eyes could trace Thy course
No further now : the bright array was all
Unseen—the joyous shouts were all unheard
By them ; but yet they knew what song was sung
When, through the everlasting gates, the King
Of Glory passed, and in the highest heaven
The Father said, "Sit Thou on my right hand."
But Thy disciples seemed entranced, and looked
Towards heaven with longing eyes, till, from Thy train,
Two messengers were sent, who also said,
"Ye men of Galilee, why gaze ye still?
"For this same Jesus shall come down again
"As ye have seen Him go."
These words spread joy
Through all their hearts, and like the golden bells
On Israel's priests, that tinkled soft and sweet,

* Acts i. 6, "Lord, wilt Thou *at this time* restore the kingdom to Israel?

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The music of those heavenly chimes have cheered
Thy Church through the long roll of years. But yet
No Saviour comes, and still those words are not
Fulfilled ; and still we wait, we long for Thee ;
And still creation's groans are all unhushed ;
And Satan runs through all the earth and seeks
To steal men's hearts away from all that 's true.
And still the curtain is not drawn aside
That veils Thy glory from expectant saints :
Throughout the long, long lingering night they wait
With eager eyes to see the glory-streaks.
How long shall desolation waste the place
That once was called "The Joy of all the earth ?"
How long shall strangers triumph and the voice
Of joy be stilled in death—the scars of war
Be left unhealed—when shall the wrinkled vales
Be made to smile as in the days of old ?
Among the nations round what cries are heard !
Perplexities, and heavings of distress,
Like ocean sighing ere its wrath burst forth :
Men's hearts are failing them for fear of woes
That cloud the sky, and in their hate they grasp
The sword, and rush with fury to the fray ;
While 'mid the cannon-war and flash of arms
Havoc and death hold their fierce festival.
But none can frustrate Thy designs. When we
Stand stunned amid the wild turmoil, we know
How silently Thy will is done. The power
Belongs to Thee. Oh! may that power be known,
And may Thy name be glorified. But yet,
Can darker, sadder days be still in store ?
Is 't true Thy Church is filled with unbelief,
Enfeebled by her many sects and creeds,
Sore pressed defending towers she need not hold,
Because not built by Thee ? and faith grows faint,
Yea fails, for human reason takes its place ?
Men trust in what their own poor wisdom works,
They think how much their knowledge is increased,
They read Thy Word by earthly light alone,
And seek in wisdom of this world to gain
That truth Thy breath alone, O Lord, can breathe.
But by those very signs we know that time
Draws near its end ; as surely do they point
To that great day, as though an earthquake shook
The earth, and made the mountains bow. But now
The storm has surely well-nigh reached its height.
Oh, come, thou Prince of peace, and still the waves.
Amid the fearful fight for earthly thrones ;
Oh, come, thou King of kings, and reign supreme !
Amid the desolating darkness here,
We look, O Sun of Righteousness, for Thee !
We wait, and long to hear Thy chariot wheels.
Their lightning flash of glory shall proclaim
To all, from north to south, from east to west,
The day of joy, the day of vengeance comes.

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All words would fail Thy glory to describe
When, in the clouds of heaven, Thou drawest near.
These countless spirits all adore Thy name,
They bow to thee ; they serve with all their heart :
They never knew a sin, and now they come
With joyful hearts to hail Thine own redeemed.
And leading on those armies of the sky
We see Prince Michael with the trump of God.
The great Archangel shines as on that morn *
Beside Thy opened grave, where like dead men
With fear the Roman soldiers crouched. And now,
Throughout all Paradise, the blast of that
Great trumpet rings—the saints awake to hear
The voice of God. Lo ! what a sight the earth
Shall then present, when to their bodies joined
The saints in brightest glory from their graves
Burst forth, and every living saint is then
Transformed. Oh, what a change, to be all free
From sin—to be revealed the sons of God—
To shed Thy glory forth, and be like Thee !
And as the saints arise to meet their Lord,
We hear them shout—" O death ! where is thy sting ?
And where, O grave ! thy victory ? Thanks be
To God, through Jesus Christ, by whom we 've gained
The prize." Oh who can tell the fearful woe
Of those who have despised the Light of Life !
For unbelievers shall be swiftly swept
From off the earth, like chaff before the wind.
And see what wild commotion fills the air !
For Satan, who has held dominion there
So long, is with his angels driven away ;
They 're chained and shut in that mysterious deep—
The bottomless and darksome pit—and where
The mighty powers of evil held their sway.
The thrones of saints are set—thrones set for those
Who witnessed for their Lord upon the earth,
And from a death of infamy and shame
Who no deliverance from man would seek,
That better resurrection might be gained.
'Tis then the thousand years of bliss begin,
Tis then the Holy Spirit's power is all
Revealed ; and in one day a nation 's born.
The promise long delayed is then fulfilled,
And " All *Thy people* shall be righteous " now.
The wildness of their wail for sin is but
The harbinger of joy to come, when they
With trustful eyes behold Him whom they pierced,
And see in Him their only Lord. No more
Shall it be thought a curse to be a Jew,
For first of nations shall their kingdom be ;
With fiery zeal they shall make known their King's
Great name through all the earth. The Gentiles shall
Rejoice anew—the heathen shall be claimed,
And quickly yield submission to the Lord—

* Matt. xxviii. 3.

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He reigns supreme the King of all the earth.
And in Jerusalem's sky the throne is set;
Around it are the thrones of those that John
In vision saw in Patmos' lonely isle.
He too is there, among those glorious saints
Who shine like stars, and reign o'er earth renewed.
The days of Paradise have come again,
The blight and curse of sin is far removed,
And nature's glorious temple decked anew.
Thy praise ascends throughout its thousand aisles;
Creation all combines to worship Thee.
Broad streams speak peace where desolation reigned,
Green vales of joy and plenty fill the land,
Mountains and hills rejoice on every side;
The palm-tree waves its feathery plumes on high;
The cedar spreads its giant arms of strength,
The forests beautify the earth around;
The excellency of Carmel is made known,
Mount Lebanon in glory now is seen,
And all the ways of earth are holy now.
The husbandman finds joy in all his work,
The vintage never fails.—The shepherd fears
No beast of prey, his flocks are all secure.
The wolf is feeding with the lamb—the cow
Beside the bear. The lions growl for prey
No more, but like the quiet oxen graze.
A little child might lead them now, or play
Beside their den. Nought hurts or can destroy.
  Another scene appears beyond those years
Of joy, ere the last shaft from Satan strike
The earth. His chain is loosed, he roams again,
Untamed by all the fiery flakes of wrath,
His hate more fierce because the time is short.
Deluded servants serve him yet, among
Those nations who have hidden from the beams
Of saving light, and whom like icebergs hemmed
In polar seas, no ocean-currents thawed.
But when that host of men and fiends close in
For fight, devouring fire comes down and sweeps
Them to the burning pit, where Antichrist
Already is—that pit o'er which no star
Of hope shall ever gleam, where love and law
Are drowned amid the waves of curse and woe.
The great White Throne becomes more dazzling bright,
While those great judgment acts have been fulfilled.
The Resurrection of the Lost begins.
They rise like offspring born of death. Remorse
Is painted on their withered frames. In vain
They claim salvation now. The fires of wrath
Cease not to sweep the earth, till every stain
Of evil is for ever wiped away; and 'mid
The thunder of the Mighty voice "'Tis done,"
God clothes the earth with New Jerusalem's robes,
The bridal garments of unchanging love.
  Oh, give us thankful hearts for Thy great love

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To this poor sinful world of ours—this earth
That drank Thy blood, this earth that was Thy grave!
More wondrous still! its dust shall evermore
Be part of Thy humanity, and Thou
Shalt wear that garb through ages still to come,
Through an eternity of cloudless joy.

Art. VI.—JESUS OF NAZARETH.

This name "Jesus of Nazareth," which is so often repeated in Scripture, is full of mystery, majesty, and mercy. It will appear so to those who think on the Person who wears it; and on the various associations thereof. It may be profitable to trace it through the New Testament; by so doing we may hope to behold much of the loveliness of Christ, and to have our hearts drawn out in love to Him.

These three words "Jesus of Nazareth" suggest four points, which are: *Jesus—Nazareth—Jesus at Nazareth*—and *Jesus of Nazareth.* A Person most glorious—a place unusually mean—a position very lowly, and a proclamation most gracious. To the two last, and more especially the latter, we shall invite attention. A few words on the two former.

"Jesus" was a name given by God himself to Him who is also called "Immanuel, God with us." He to whom this name was given is the great gift of God. In Him all grace is treasured up; from Him all glory radiates forth. He is an infinite ocean of grace, and a boundless sun of glory. The name of Jesus is sweet, sublime, and satisfying. Salvation is the name of Jesus in paraphrase; eternal life is the name of Jesus fully possessed.

Nazareth.—A place not even mentioned by the writers of the Old Testament, or by Josephus; though the latter refers to many places in its vicinity. It was a small obscure place; and when first spoken of, is treated with contempt. It evidently was a place of ill repute. Though more populous now than probably at any former time, yet we are told it is still in such a condition, morally considered, that the question may yet be asked, "Can any good thing come out of Nazareth?"

Now, think of Jesus *at* Nazareth. The Lord Jesus, we know, was born at Bethlehem, and spent some of his early years in Egypt. Probably he was about five years of age when he came with his parents to reside permanently in Galilee, so that twenty-five years at least of His wondrous life were spent in Nazareth. How strange this seems to us! but it is like Him

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"who made Himself of no reputation." If Simeon, as he held Him in his arms, and sung of Him in such lofty strains, had been told of this, would he not have greatly wondered? And had the holy angels been directed to go and sing "glory to God in the highest" over *one* of the worlds which people space; and if (as we fondly trust is the case) our earth is the only sin-stained world; would they have thought of coming to that one, had they not been told so to do? Incarnation, with its results, is the great wonder of eternity.

The WORD made flesh. The Son of God taking human nature, in order to die a sacrificial death in a rebellious world, is surely the marvel of marvels. This long sojourn at Nazareth is quite in keeping with this stupendous condescension, this marvellous grace. Some one has observed, "It is appropriate that He who made all things out of nothing, should come forth to the world out of a place that had no history."

But how little we know of that twenty-five years! "He was subject to His parents; He was filled with wisdom; and the grace of God was upon Him. Jesus increased in wisdom and stature, and in favour with God and man." These few words contain *all* that is known of Him; and they must be enough, because God hath so willed it. We should have liked to have known more, had He seen fit, but we must wait till "the unwritten history of Jesus *at* Nazareth shall be unfolded, along with many other wonders." We have not a single word on record that Jesus uttered *at* Nazareth before His baptism; that single short sentence, which was the key-note of His whole life, "Wist ye not that I must be about my Father's business?" was spoken in the Temple at Jerusalem; and therefore we shall not enter upon that. The silences of Scripture are eloquent, and those of our Lord especially so. His silence before Pilate, His silence in Joseph's tomb, and the long silence respecting Him at Nazareth, are all full of instruction. The Scriptures (says one) may be compared to a sun-dial, "teaching not only by light, but by shadow." There was no want of matter to record, we are sure. His wondering mother had many things laid up in her heart; John, in whose house she afterwards dwelt, must have known some of them, and *could* have written many things; but he did not: God no doubt withheld his hand from doing so, and guided it to begin his glorious gospel, not with Bethlehem or Nazareth, but back, far back in the great eternity. Thus majestically did he write: "In the beginning was the WORD, and the WORD was with God, and the WORD was God." And *this* is He who lived at Nazareth!

We may not omit to mention that while apostles were silent,

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prophets had previously clearly spoken. The sweet Psalmist of Israel, Ps. xvi. and xxii., and the rapt prophet Isaiah both reveal somewhat of His Nazareth life. They tell how early He hoped in God, even "when upon His mother's breast;" how "the Lord gave Him counsel, and His reins instructed Him in the night season;" how—but let us hear Him speak—"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* weary: He wakeneth morning by morning; He wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back" (Isa. l. 4, 5). And then the tongues of calumny and envy give us a little information respecting His humble life. "Is not this the carpenter?" (Mark vi. 3), was hissed out between their teeth, when they could not withstand His words, nor deny His miracles. From all these testimonies we gather that at Nazareth He was ever "God's holy child Jesus;" an object of His infinite delight, His docile scholar, learning His will, and delighting Himself in the thought of perfectly doing it. Yet was He the real son of Mary, and the reputed son and humble assistant of Joseph; "subject to His parents, labouring as a carpenter. But amidst this daily drudgery, His soul was ever swelling with sublime purposes, and anticipating His wondrous mission. While shaping for the boors of Galilee their implements of industry, His spirit was communing with the sky." Oh, most wonderful and condescending Saviour! wonderful in Thy willingness to be and to do all that God required; wonderful in Thy patient waiting, not glorifying Thyself, but ever listening for the call of God to go forth on Thy great mission! May we learn of Thee, and become more like Thee. Teach us how to humble ourselves, how to condescend to men of low estate. Make us willing to go or to stay as may please Thee, willing to wait Thy time, and, if need be, live in obscurity, not courting the honour of men,—

"Content to fill a little space,
So Thou art glorified."

But what mean these words of the evangelist Matthew: "And He came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene"? (Matt. ii. 23). Is there any reference here to Judges xiii. 5? may Samson be considered, as in some other things, a type of Him? We cannot undertake to answer these and other questions; but this we know, that Jesus resided the greater part of His earthly life in Nazareth; that He only is

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the real Nazarite, the substance of that as well as every other shadowy type. Let us "sit down under His shadow with great delight, and His fruit shall be sweet to our taste."

Did the Lord Jesus ever return to Nazareth after He ceased to reside there? Once certainly, if not twice: Luke iv. 16, and Mark vi. 1-4, exhibit His graciousness, and prove the evil character of His townsfolk, showing how little they had profited by His perfect example so long seen among them. "The light shineth in the darkness, and the darkness comprehendeth it not."

After He had ceased to be Jesus *at* Nazareth, He became, and that for evermore, JESUS OF NAZARETH. From the numerous places in which He is so called, we select the following: "This is Jesus, the prophet of Nazareth" (Matt. xxi. 11). "Jesus of Nazareth, the King of the Jews" (John xix. 19). "Jesus of Nazareth, a man approved of God among you" (Acts ii. 22). "I am Jesus of Nazareth whom thou persecutest" (Acts xxii. 8). In these four texts we behold a triumphant procession, an aggravated murder, a glorious coronation, and an ever-growing victory. We find ourselves on Olivet, at Calvary, in Jerusalem, and near Damascus. We see Jesus *confessed*, *crucified*, *crowned*, then *conquering* and to *conquer:* and all as JESUS OF NAZARETH.

I. *Jesus of Nazareth confessed*,—not by a village or town, but by the royal "city, which was moved at His approach, and went forth to meet Him." "Who is this?" was inquired, as He rode in kingly state, fulfilling a grand prophecy; and the reply was, "Jesus, the prophet of Nazareth." A prophet! and what has He taught? Truth, nothing but truth, the very truth of God, truths most suited, simple, and sublime, have flowed from His lips; but His leading topic was salvation. He came to seek and to save them that were lost, and He was ever talking about it. Oh! hearken to what the prophet says of Him; "He is just, and having salvation."

What did He foretell as a prophet? The ruin of His enemies —and it has come upon them; the evils that should be perpetrated in His name—and all has come true; the path of sorrow His followers should tread—and they have found it to be even as He said. But He foretold their victory over Satan, their triumph in death, their blessedness in His Father's house, and the ultimate triumph of His name and cause; and not one word can fail of all that He hath spoken.

And what credentials could He produce to the truth of His mission, and that He was indeed a true prophet? Answer, ye who were lately deaf; shout, ye who were once dumb; leap for

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joy, ye who were halt and lame. Tell to all around that it was Jesus of Nazareth who healed you! Press through the crowd, ye once loathsome lepers, and join your voices with the mighty multitude, to sound forth the fame of Jesus of Nazareth.

II. But the hosannas are all over, and hark! a wild yell fills the same city lately vocal with praise. The men of Nazareth once sought to kill Him, "but it could not be that a prophet should perish out of Jerusalem." Bad as Nazareth was, Jerusalem was far worse. Let us press on through the city, and pass out at yon open gate. There stand three crosses, each bearing a victim, and over the centre one is written JESUS OF NAZARETH, THE KING OF THE JEWS. He who was lately confessed as prophet, is now crucified as King. He was born such, He had claimed so to be, and the words over the cross are true, every letter. His descent was royal, His character regal, His claims righteous, His credentials were registered in heaven, and soon God will enforce His claims, and Israel, after ages of sorrow, shall own Him and crown Him. Even on the cross He put forth a kingly power, He dispensed pardon to a penitent thief, and assured him of a blessed home with Him in Paradise.

And now He dies, the true Nazarite, the devoted one dies; He who claimed to be "THE LIFE," dies. The prophet dies, the king dies. But His words live, His glory dies not. He will soon take up His life again, and become the fountain of life to millions. He was not only a prophet and a king, but a priest also, and in dying He offered up Himself without spot to God. The rejected of earth is the accepted of heaven. The occupant of the cross of Calvary, and of the tomb of Joseph, is seated on the throne of God. Here see the difference between man's estimate and God's estimate; and the hour is coming when earth shall be of the same mind with heaven, when He shall come to this world again, and "on His head there shall be many crowns."

III. His work has already begun; the Comforter has come, and Jesus is glorified even on the earth. Behold another mighty crowd gathered together. It is a coronation-day in heaven and earth. Vile man may receive gifts from the throne of God. Hark to Peter's manly voice proclaiming his crucified Lord as the very Christ of God, and Lord of all. Most true and precious are his words, "Jesus of Nazareth, a man approved of God." The Holy Spirit speaking by Peter is an echo of God's testimony in heaven; and lo, another wondrous fact greets us. Three thousand who denied the Holy One and the Just are stretching forth the hands once red with the blood of God's

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Son, to put a crown of honour on His head; and He accepts their homage, even as He will still do that of every one willing to be saved by Him. Thus heaven and earth are beginning to be in sympathy concerning Jesus of Nazareth.

IV. Now look at Jesus of Nazareth going forth *conquering and to conquer.* There is one great enemy whom He is bent upon taking captive—a bitter foe indeed is he; one who had blasphemed His name, and murdered His followers; one who verily thought that he *ought* to do many things contrary to the name of Jesus of Nazareth; which things also he did. It may be that he had an "anathema" on his tongue at the moment when the light from heaven shone round about him, and a voice reached him, saying, "Saul, Saul, why persecutest thou me?" "Who art thou, Lord?" he exclaims. Then deep, deep down into that great soul went the astounding sentence—"*I am Jesus of Nazareth, whom thou persecutest.*" You know the result. He was conquered, but not crushed; saved, that he might serve. Delivered from his unreasonable and ruinous enmity against the name of Jesus, he became a chosen vessel to bear that name about the world, ever proclaiming with loving zeal, "Jesus Christ came into the world to save sinners; he hath saved me, I have obtained mercy." And this blessed war is still going on, and Jesus is the only one of whom it can be truly and permanently said, "*Conquering and to conquer.*"

Think, believer, of this question of Jesus of Nazareth to Saul of Tarsus, "Why persecutest thou *me?*" and learn that His sympathy and salvation are both infinite. If we saw Him before as *prophet, king,* and *priest,* we now see Him as a *friend,* a *Saviour friend,* a *brother* in adversity.

> "And still His redeemed should know
> He is Jesus; the same in His love;
> The foot can't be crushed here below,
> And the Head be unconscious above."

Have we "found Him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph?" Would angels sent from heaven say, I know that ye seek Him who was crucified "Jesus of Nazareth?" If so, we may well be congratulated, for all He is, has done, and is to be, is ours. Bethlehem and Nazareth, His holy life, His atoning death, His resurrection triumph, and His intercession in heaven, are all ours. If we doubt it, let it be remembered that "Jesus of Nazareth still passeth by." Call out to Him; call louder, "Son of David, have mercy on me." Behold, He standeth still; be of good cheer; rise, He calleth thee. He will hear from thy own lips what thou needest, and out of His heart's love He

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will supply all; and thou, with opened eye and wondering heart, shalt, like Bartimeus, follow Him on the way, glorifying God.

Alas, for those who, like the devils, say, "What have we to do with Thee, Jesus of Nazareth?" There are those who speak thus; their number is increasing, and some day multitudes will say in their rage against the Lord, and against His Christ —"Let us break their bands in sunder, and cast away their cords from us." At present, God says, "Be wise now therefore; be instructed; kiss the Son." But soon "He will speak in His wrath, and vex them in His sore displeasure;" for of all sins the worst and most dangerous is, to *think* and act in opposition to God as regards Jesus of Nazareth.

Soon will He come again from heaven to earth, not to be hidden at Nazareth, and "grow up before God as a tender plant, as a root out of a dry ground," but as the Man, the Branch, the Strong One, mighty to save, and as mighty to destroy. And what will He say to us in that day? What does He say *of* us now—"I am Jesus of Nazareth *whom*—" Ah! what must come after that? Is it whom thou leanest on simply, livest on constantly, and desirest to live for wholly? If so, we are indeed to be congratulated, for Jesus saith, "The Father Himself loveth you, because ye have loved me, and have believed that I came forth from God;" and He, the once lowly one of earth, but who now wears the loftiest name in heaven, saith, "Blessed is he who shall not be offended in me."

In looking back over this infinite subject, so feebly treated, we may well exclaim, with one who wrote of Him—"Jesus of Nazareth! who can declare Thee? Thou wast the heart of infinite love, beating and bleeding for human happiness. How dost Thou consult our wants, and adapt Thyself to our condition! In Thee wisdom and goodness were in conjunction with holiness and power. Thine actions, if distributed over the course of time, might have formed its eras; Thy virtues were dowries sufficient to enrich a world; Thy character was glory set in grace."

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Notes on Scripture.

The Second Coming of Christ.

"Unto them that look for Him, shall He appear the second time without sin unto salvation."—Heb. ix. 29.

HOW WILL CHRIST COME?

He will come *personally*—in the same body in which He ascended. It will, however, be in the glorified state,—the "glorious body" of which Paul speaks (Philip. iii. 21). When He ascended, two angels appeared to the apostles, and said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, who is taken up from you into heaven, will so come, in like manner as ye have seen Him go into heaven" (Acts i. 11). His coming, therefore, will be a personal, not a spiritual coming.

He will descend from heaven. Mark writes, "So then after the Lord had spoken unto them, He was received up into heaven and sat on the right hand of God" (Mark xvi. 19). He has as our great High Priest entered into the holy of holies above, and will there remain until the appointed time for Him to return and receive His people to Himself. Peter, speaking of Him, says, "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his prophets since the world began" (Acts iii. 21). The Lord Jesus will not therefore come again until this period of restitution or restoration, and then He will descend from heaven, as Paul has described in his First Epistle to the Thessalonians, chapter 4th. John gives a symbolic representation of the coming of Christ. He says, "I saw heaven opened, and behold a white horse, and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war." That this was the Lord Jesus Christ, is seen from the context, where He is called the Word of God, the King of kings and Lord of lords. See Rev. xix. 11-18.

He will come "with a shout." Probably this will be the shout of the heavenly hosts who will come with Him. It will be a shout of joy—a shout of triumph—a shout of praise—that now death will be conquered, the slumbers of the righteous dead be at an end, and the reign of Christ as King of kings be commenced, and His everlasting kingdom be established on the earth.

He will come "with the voice of the archangel." The word "archangel" occurs only twice in the New Testament, viz., in 1 Thess. iv. 16 and Jude 9. In the latter place he is called Michael. Whether there is more than one archangel, we know not. It would seem by the expression *the* archangel, that there is but one. That there is different orders among the angels, appears evident from the Scriptures, which speak of cherubim and seraphim; of thrones, dominions, principalities, and powers, and over these may be one who is denominated the archangel, and who is called a Prince by Daniel, chap. xii. 1. What the archangel will say or proclaim, we are not informed. It may be a call to the sleeping saints to arise and meet their Lord.

He will come with the sound of "the trump of God." When God came down on Mount Sinai to promulgate the ten commandments, we

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read that there "were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; so that all the people trembled" (Exod. xix. 16). The apostle Paul says that "so terrible was the sight, that Moses said, I exceedingly fear and quake" (Heb. xii. 21). If so terrible was the sound of the trumpet then, what will be the sound of the trump of God in the day when Christ shall come in the clouds of heaven? Solemn and awful indeed will it be, for the trumpet will sound, and the dead shall be raised incorruptible, and the living saints shall be changed in a moment, in the twinkling of an eye. See 1 Cor. xv. 51, 52. What consternation and terror will then seize the wicked! But no fears shall disturb the righteous; they shall lift up their heads and rejoice that the day of their redemption is come. They shall shout "O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ."

He will come "in the clouds of heaven," or "with clouds." He will appear in the earth's atmosphere as though He were seated on a cloud, and at such a distance from the earth as to be seen by all mankind, not at the same moment, but in the course of twenty-four hours, as the earth revolves on its axis. Jesus Himself said: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Mat. xxvi. 64). John writes, "Behold He cometh with clouds" (Rev. i. 7).

He will come in power and glory. "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes [*i.e.*, the wicked] of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. xxiv. 30). His first coming was in a state of humiliation. He then took on Him our nature: He was "a man of sorrows and acquainted with grief." He "humbled Himself, and became obedient unto death, even the death of the cross;" but on His return He will appear as a mighty King, as a Conqueror of death and hell, as a Judge, to reward His chosen people with everlasting life, and to punish His enemies with everlasting destruction. Thus will He come in almighty power. Great will be the glory of His manifestation. He will come in His own glory, in the glory of His Father—in all the majesty and splendour of the eternal Godhead,—and in the glory of the holy angels. The heavenly host will attend Him at His second advent, and who can tell the vast number of these bright and blessed spirits? We are told that "the chariots of God are twenty thousand, even thousands of angels" (Psalm lxviii. 17). Paul speaks of "the innumerable company of angels" (Heb. xii. 22), and John says: "I beheld and I heard the voice of many angels round about the throne, and the number of them was ten thousand times ten thousand, and thousands of thousands" (Rev. v. 11). What an imposing array of these glorious messengers will fill the heaven above at our Lord's last advent! John, in the Revelation, says: "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory" (Rev. xviii. 1). If such a light was cast upon the earth by the appearance of one angel, what must be the splendour of "ten thousand times ten thousand, and thousands of thousands" of those holy spirits? Surely the whole earth must be filled as with the light of thousands of suns.

We have reason to believe that the spirits of those who have died in the faith of Christ will also come with Him, to be united to their bodies when raised from the dead. Enoch prophesied, "Behold the Lord

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cometh with ten thousands of His saints" (Jude 14); Zechariah says, "The Lord my God shall come and all the saints with Him" (Zech. xiv. 5); and Paul says, "Them also who sleep in Jesus will God bring with Him" (1 Thess. iv. 14). If we believe that the spirits of departed saints have gone to be with Christ, should we not also believe that when Jesus comes again from heaven, those spirits will accompany Him to be united with their raised bodies?

Sermons of the Apostles.

In gaining a connected view of the history of the Apostles, we find statements concerning unwearied labour, wonderful zeal, and warm Christian hearts, very generally united in carrying out the one great object of the early Church—the proclamation of Christ's gospel. This presentation was made by the Apostles to perhaps every city of Lesser Asia and Roman Europe, to Greece, Spain, and perhaps Britain, in fervid language, inspired by the evident presence of the Holy Ghost. But of all the multitude of sermons and discourses, given in every variety of circumstance, nation, religious belief and disbelief, among Jews and Gentiles, strangers and friends, there are barely left to us, in actual statement of substance and circumstance, seven discourses.

In the special selections of these, there would seem to have been a wise design: for of these seven, five were given by Peter and two by Paul; the first was the Apostle to the Jews, the other to the Gentiles —he being called to bestow his life-labour upon the scattered wilderness of heathen minds. Peter spent most of his ministry among the Jews, but well opened up the gospel to the Gentiles in a very brief ministry. Paul began his labours among the Jews in a similar brief period of effort, spending most of his course among the Gentiles. Thus each reached over into the domain of the other, seemingly shaking hands over the united gifts to Jew and Gentile. They were on this account representative men, and Luke gives us specimens of the discourses of each.

Again, as to the subject-matter of these addresses, we have, as is fitting, the first great opening sermon, giving us a specimen of the earnestness and unusual boldness of the early Church. It is also fit we should have given us the discourse in which Peter opened up to Cornelius the new, yet old, gospel scheme; and there is eminent fitness in the selection of Paul's two sermons—the first to Jews, the second to Grecians.

These seven sermons of Peter and Paul are not, however, all that is left to us of the Apostles' teaching. In Peter's epistles we have no doubt the very marrow of his zealous labour condensed; in the letters of Paul we see the result of the life-long activity of a wonderful mind subordinated to the very spirit of Jesus: while in the clear, simple statement of earnest love given us by "the beloved disciple," we have the essence of *his* constant inculcation of love.

Let us prayerfully examine these *first sermons* of the Christian Church by these the *first preachers*, in order to see if we may not learn something of the wonderful skill which they, in and through Jesus Christ, always exercised.

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I. Peter's Sermon at Pentecost.—Acts 2nd.

1. Defence of the miracle of tongues.—vers. 14-21.
2. Jesus approved by miracles.—v. 22.
3. Yet taken and slain by Jews.—v. 23.
4. Raised from the dead.—vers. 24-32.
5. Proven to be the Messiah.—v. 32.
6. Jesus gave the Spirit (v. 33), and was made Lord as well as Christ. —vers. 34-36.
7. An exhortation—to repent, to obey.—v. 38.
8. An encouragement to all.—v. 39.

II. After the Cure of the Lame Man.—Acts 3rd.

1. Disclaiming human power.—v. 12.
2. Jesus glorified by the Lord of the patriarchs.—v. 13.
3. A choice: a *murderer* chosen (v. 13)—the *Holy One* rejected.—v. 14.
4. Jews *killed* the Prince of Life, but God *raised* Him from death.—v. 15.
5. The Apostles witnesses of His resurrection.—v. 15.
6. The miracle of healing by faith effected.—v. 16.
7. Repentance called for.—v. 19.
8. The restitution promised.—vers. 20, 21.

Note this discourse. As in the one at Pentecost, commencing by defending the disciples' conduct and enlarging to the declaration of the grand gospel truth, so here—they find a concourse, gathered by wonder at a great and notorious miracle, and Peter addresses them, to prevent the people regarding the miracle as a work of man; but while earnestly declaring this, the subject grew upon him, thinking of the great spiritual lameness of the people, and he thrillingly preached that Christ to them who restored to health and strength the infirm and lame, and so coupled the idea of repentance and the great restoration that the one would illustrate the other.

III. Defence before the Sanhedrim.—Acts 4th.

1. Through faith the man was healed.—v. 10.
2. They had crucified Jesus, but God had raised Him.—v. 10.
3. The stone set at naught by Jewish builders had become the head-stone.—v. 11.
4. There is salvation in none other.—v. 12.

Simplicity of truth here becomes inexorable logic. No doubt Satan desired to get Peter to sift him as wheat—to drive out this grand courage and respect for God.

IV. Rebuke of the Sanhedrim.—Acts 5th.

1. God, not man, is to be obeyed.—v. 29.
2. Jesus: killed by Jews—raised by God—exalted to be a Prince.—vers. 30-31.
3. Jesus' gifts: repentance—forgiveness.—v. 31.
4. His witnesses.—v. 32.

V. In the House of Cornelius.—Acts 10th.

1. God is no respecter of persons.—v. 31.
2. Universal acceptance of the godly.—v. 35.

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3. Jesus—anointed and empowered.—v. 38.
4. His good life.—v. 38.
5. Crucified.—v. 39.
6. Raised.—v. 40.
7. Manifested.—vers. 40, 41.
8. To be Judge of quick and dead.—v. 42.

We now turn to the brief outline of Paul's discourses as the Holy Spirit has preserved them :—

I. In a Jewish Synagogue.—Acts 13th.

1. A sketch of Israel's history.—vers. 16-22.
2. A ruler chosen from David's seed.—v. 23.
3. John preparing.—vers. 24, 25. Prophecy fulfilling.—v. 27. Christ's dying.—vers. 28, 29.
4. Raised.—v. 30.
5. Proven to be such.—v. 31.
6. Forgiveness promised in His name.—v. 39.
7. Warning given.—vers. 40, 41.

Though the style of this discourse of Paul differs greatly from those of Peter, showing a mind and extent of knowledge greater in degree, yet when the discourse is reduced to its essential points, we find a wonderful similarity in the matter, varied only in application.

II. Before the Highest Court of Athens.—Acts 17th.

1. The true God made known.—v. 23.
2. Living symbols required.—vers. 24-29.
3. Spiritual worship enjoined.—v. 27.
4. Repentance commanded.—v. 30.
5. Judgment appointed—the Judge selected—and assurance thereof given.—v. 31.

Paul was here in much the same situation as was Peter before the Jews' High Court—accused of religious error. Paul, however, had really not transgressed any command of the judges, nor were they the murderers of his Master. He merely had to state his case in order to exculpate himself ; which he does so skilfully that he preaches Christ to them most effectually. Consider

1. General Statements.

1. The death of Jesus. It is stated, or implied, in every one of the seven sermons.

2. The resurrection of Jesus. This was then a most vital and necessary truth, which in no discourse is wanting. Paul said (1 Cor. xv. 14)—"If Christ be not risen, then is *our preaching* vain, and your faith is also vain." We read (Acts iv. 2) that "the rulers were grieved because the apostles *preached through Jesus* the resurrection from the dead." And "with great power gave the apostles witness of the resurrection of the Lord Jesus."

3. Salvation through Christ. In the first discourse of Peter the Jews are exhorted to "repent and be baptised in Christ's name ;" in the second, to "repent and be converted" that their sins might "be blotted out ;" in the fifth assured that "whosoever believeth in Him shall receive remission of sins ;" while in the sixth Paul says to the Jews—"To you is the word of this salvation sent ;" and in the last

he says—"God commandeth all men everywhere to repent," which, being connected with the judgment, shows repentance included salvation.

II. Chief Subject-matter.

In review, we cannot avoid seeing that the central figure in all these discourses is, simply and powerfully, Christ— all other themes became insignificant beside this greatest.

Oh for more of the love for the Master which animated Peter and Paul to preach only a crucified, resurrected Saviour, and coming Prince of Life! How many modern ministers can affirm what Paul could of himself and his companions—"We *preach not ourselves*, but *Christ Jesus our Lord?*" The reason seems to be, they do not seek the infinite blessing Paul sought after—"that He would *reveal His Son in me.*" When we find the power of Christ's coming a direct revelation to and within our souls, the wonder is achieved—a spiritual, earnest ministry—to preach Jesus. And Paul adds—"That I might preach Him among the heathen." His was a life "by faith of the Son of God." Power came down and thrilled his inmost soul, and it was joy to him to be able to say—"This grace is given unto me to preach among the Gentiles the unsearchable riches of Christ:" a gift not exercised spasmodically or varyingly, but, as Luke declares of the primitive believers, he "daily and from house to house" "ceased not to teach and preach Jesus Christ."

The Object of Christ's Second Coming.

"Behold, the Bridegroom cometh."

What is the object of a bridegroom's coming?

1. *To fulfil the promise previously made.* On leaving one's betrothed, the promise is to meet her again. Thus the Lord Jesus, on leaving the world, promised His disciples solemnly to see them again. "A little while," says He in His farewell address to them, "and ye shall not see me: and again a little while, and ye shall see me, because I go to the Father" (John xvi. 16). "And ye now therefore have sorrow (because I go away): but I will see you again and your heart shall rejoice, and your joy no man taketh from you" (ver. 22). "I will come again," He says in chap. xiv. 3, "and receive you unto myself: that where I am, there ye may be also." Again he says (xiv. 28), "I go away and come again unto you." These promises have not yet been fulfilled. But they will be fulfilled at Christ's second advent. He is no faithless lover. He has pledged Himself to His bride, and He will fulfil His promise. Not a word, not an iota of all His prophecies shall fail. The angels in heaven could no longer believe nor trust Him, if He would not pay the vow He has made to His bride; for they have heard His promise; yea, they have been the bearers of His testimony, and hence Christ would stand before them as untrue and faithless, if He would not come again. To break a vow of marriage is not regarded as an ordinary breach of promise, but as the most shameful betrayal of the most sacred confidence. And would Christ, who has pledged Himself to His people to be the bridegroom, and to come again to see His bride, be guilty of such a crime as this? No! Christ has bound Himself by the most solemn obligations to meet His people on the earth,—and He must, He

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will come. If there were no other object but to prove the integrity of His character and the truth of His word, I would look for Him just as confidently and patiently as if He had bound up with His glorious appearance the eternal destiny and felicity of the universe. But there are other objects besides this for which He comes.

2. The Bridegroom comes to *manifest His intensest love and His greatest glory.* The bridegroom loves his bride at any time, though separated by hills and valleys, rivers and oceans. But that love reaches its *greatest intensity* when marriage is about to be consummated. Thus Christ loves His people always, though now hidden from their view for more than eighteen centuries; but it will be the greatest proof of His love to His Church, if, for her sake, He shall again for the second time leave heaven and come to this earth. He comes, first of all, for the sake of His Church, and He comes to her in the loveliest character conceivable—not only as her friend, not only as her Redeemer, but more than that—as her *Bridegroom.* I find in this designation an expression of even intenser love than we behold in the manger at Bethlehem, or on the cross of Calvary. A man out of love might die for another, but perhaps he would not be to him what a bridegroom is to his bride—he loves him, but not with the bridegroom's love. There are elements in the bridegroom's love which I do not find in any other character. For instance, he confides to his bride—and she to him—the inmost secrets of his heart, secrets which he would not confide to a brother, sister, father or mother, to no other person on the face of the earth. The purest, noblest and most precious treasures of the heart are brought forth and spread before her. All is fair, and lovely, and beautiful, and full of charms to him.

We rest satisfied with the proofs Christ has given us of His love on Calvary's cross; but if He will condescend so far, and exalt us so highly as to be our Bridegroom, then eternity is not broad nor long enough to give Him sufficient praise for it. It is sweet to sit as a penitent sinner beneath the cross and drink in the last touching, parting words of a *dying* love; but it is sweeter—oh, it must be infinitely sweeter to be welcomed and embraced as a pure, noble, and happy bride by a *living* love—by the love of a present, visible, and divine Bridegroom! We have now witnesses and testimonies of His love, and by faith we may taste it, but He is not consciously with us; He is as a lover in a distant country giving by letter and other means assurance of his devotion—then, however, He is present—His bride can see His holy love speaking from His eyes, and hear His balmy words from His own lips. She need no longer walk and wait by faith, but has Him before her by sight. He gives her personal assurance now to enter into everlasting union with her.

And what about His *external appearance?* The bridegroom always appears in splendid array, wedding-garments—apparel becoming the occasion. He puts on the best he has. Accordingly, we read, when Christ comes, He will come in great glory, power, and majesty. He will unfold the treasures and the splendour of His heavenly kingdom. He comes as a princely bridegroom, with thousands of angelic attendants. So far the earth has only seen Him as the humble Nazarene, without house or home, His body decked in mockery and crowned with thorns. But then she receives the King of kings clothed with the brilliancy of the sun, invested with the majesty of omnipotence, and laden with the boundless riches of the infinite God. Jesus will then appear as Lord of heaven and earth. If men do not want to believe

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now that He is the Son of God and the heir of eternal majesty and glory, they will surely believe it *then*, when the marks of His divine Sonship are undeniably seen by every one.

3. A third idea suggested is, that Christ comes to *enter into the most intimate and happy union with His saints* that can be conceived of; in other words, the bridegroom comes to marry his bride, to make her happy and to be happy himself. I never feel my weakness and incompetence more than when I have occasion to speak on this union of Christ and the believer. They enter upon a certain union already in the present state of the Church, which it is difficult to describe. How much more difficult is it to portray the union and the happiness of believers, when joined in holy wedlock at the last day to the very Son of God? There is nothing to compare it with; it stands alone: there is nothing like unto it. Marriage is the only thing where two persons are really united, so intimately bound together that the two are no longer two but one flesh. The original idea and state of marriage was that both parties are really to be one; they are to be absorbed by each other, swallowed up, as it were, into each other. I know, in the present sinful state of man, we cannot form a clear conception of such a union, nor do we find it in its original perfection now; but in Paradise, bofore the fall, the two were completely one. And the marriage of Jesus to His saints, being uninfluenced by sin, will be such a union that the one is quite absorbed by the other. Of course there will be separate and distinct existence, but like Adam and Eve, their sentiments, their feelings, their thoughts, their joys and hopes, are all one and the same. There shall be no longer that difference and contention between flesh and spirit; between "the law in the members and the law of the mind," between Christ and men, as we find it now; but there will be the most complete harmony between the Lord's will and the saints' will: they will do exactly what and as He tells them, not because He commands it, but because they love Him.

What else can this be but the happiest state conceivable? Think of it! Being so joined to Jesus, and permitted to come so near to Him, entering into such intimacy with Him, clothed with such privilege as to call Him ours—and so completely ours that no one else can have any share in His person or happiness, led into the very secrets of His heart,—oh what a bliss! what prerogatives!

The happiest day in social life is, perhaps, the day on which "two noble, virtuous, and loving hearts are united into those bonds of intimacy and communion which death only can sever." It ought to be the happiest day in social life, and as such it is a symbol of that glorious day, when the marriage of the Son of the great King shall be consummated.

Now, most of us have probably read accounts of nuptial celebrations at royal courts or in other families of high rank; but what pen can describe the grandeur, brilliancy, sublimity, and joyousness of the marriage of *that* King whose dominion is the universe? It baffles the most vivid imagination. It exhausts the greatest storehouse of the most gifted. I may talk of its magnificence, its richness, its beauty, its transporting delights, its surpassing glory, its heavenly banquets, its crystal ornaments, its dazzling splendour, its unspeakable felicity; but if you ask me what I mean by these descriptions, I have to answer, I do not know. Language does not give us words to describe it; nor can a sinful mind conceive of it; it passes knowledge and imagination,—it can only be experienced.

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4. Still more. The bridegroom comes *to take his bride home.* Thus Christ comes to take His saints home—to His own home. Hence the parable says, "The virgins went in with Him to the marriage, *i.e.*, at His house. They have now left entirely and for ever their old home, *i.e.*, the sinful world, and its cares and burdens, sorrows and afflictions. Now their redemption is complete. Those virgins whom the Saviour met living in their bodies are no longer embarrassed by the infirmities thereof, nor by the perplexing obstacles which earth throws in the way, and those whose bodies slumbered in the dust are also redeemed from their earthly prison; they are risen and glorified, "delivered from the bondage of corruption into the glorious liberty of the children of God."

And whilst they leave their former home, they enter into a new one. And what is this new home? None other than "that great city, the holy Jerusalem—having the glory of God: and light like unto a stone most precious, even like a jasper stone, clear as crystal" (Rev. xxi. 10, 11). Her streets are "of pure gold, and as it were transparent glass" (xxi.). She has "no need of the sun, nor of the moon: for the glory of God lightens it, and the Lamb is the light thereof." "There shall be no night there."

But where is this "great city?" Most would unhesitatingly say, In heaven. Let us see where John in vision saw this city. He says, he saw it "descending out of heaven from God" (xxi. 10). If it went *out of* heaven, it cannot be in heaven; if it *descended*, where else should it have come but to or on the earth? And let us see how far our parable carries out this idea. Where is the marriage celebrated? It has all the appearance as if this earth, of course in its renewed and glorified state, were the place. The Bridegroom came to this earth. And there is not the slightest hint given that He went back again into heaven with the wise virgins, but the impression made is that the marriage took place on the spot where He met them, or near it.

Such seems to be the inference drawn from these passages. But whether or no, let us be glad, and thank God that the doors of that city are thrown open to all of us.

Glorious city! And shall this be the saint's home—his everlasting home? Yes, there and nowhere else is his true home.

Such, then, is the object of Christ's second advent. Now I ask, Is there anything terrifying in this? Certainly not. Does the bride look with fear and feelings of terror for the coming of her bridegroom? Everybody knows it is the contrary. Why, she wishes him to come; she looks for him as the hour draws near; she is in danger of getting impatient at his delay. She writes him to hasten. She often imagines she hears his footsteps and sees his form rising from behind the hills. Her heart thrills with joy when he sends a message that he will come quickly, and she is never happy until he *has come*! Thus the bride of ths Lamb is affected, and thus should we be with reference to the appearing of our Saviour. To the saints, it is not the judge that comes but the Bridegroom. And should the bride be afraid of Him whom her heart loves? Should she fear, when He is about to fulfil His promise? Should she be terrified, when He comes to show her His intensest love and to open to her the possession of all His treasures? Should she turn away from Him in horror when He displays His nuptial magnificence and glory? Should she wish that He would postpone His coming when He enters into such intimate and happy union with her, that both are no more twain but one, and that all the wealth and happiness of Christ may be hers also? Should she cling to her old home in the world, when He

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brings her complete redemption, and fills up for her the measure of the purest and sublimest joys in a new and happy home? Why, the thing would seem preposterous and absurd. Such a person could not possibly be the bride. To the true bride the coming of the absent bridegroom is the chief object of contemplation and of fondest anticipations. And when she sees the signs of His approach, and hears the heralds of His train, she is full of joy, and puts on her beautiful garment; she trims her lamp and goes forth to meet Him. And when He tarries she prays to Him: Come, Lord Jesus, come quickly.

But now, another question is, Who is the bride? I answer, All those previously betrothed to Him and true to their engagements. An engagement implies at least two things: acquaintance and a promise or pledge. You see, then, to be admitted to a participation in these exalted joys, it is necessary that you know Christ, not as you know me or some other person, but you must know Him as your Saviour; you must know Him in such a way as to see there is something lovely, something worthy of your fullest confidence in Him. In other words, you must savingly believe in Him. Faith in Him will cleanse you from all impurities of the world; it will wash you clean from your sins. It will make you a spiritual virgin; it will give you a pure, chaste, loving nature, and then you are ready for your Lord. Renounce the idolatrous and adulterous service of the world; go forth, as these virgins did, to meet Him; let your heart, your aspirations and hopes, be directed heavenward; accept the tokens and pledges He has left you, and wear the ring of affiance as His betrothed.

And then be faithful to Him. All these virgins were betrothed, yet some failed to become the actual bride. Only the wise went in with Him to the marriage. Who are they then? The parable describes them as not only having oil in their lamps, as the foolish had also, but they "took oil in their vessels with their lamps," and "they were ready." Without dwelling on these phrases, I would simply say, they are Christians of no ordinary attainments, they are "no babes and novices in religious things; they are full-grown men and women in Christ, having given themselves wholly and entirely to Christ and His cause; they are persons having far advanced in sanctification, persons who have always let their light shine before the world, and who have fought battles for the Lord. Let it suffice to say, they are persons who not only believe unto their justification but unto their sanctification, who have a living, active, self-denying faith, with whom Christianity is not a secondary but the principal matter, who have fully renounced the world and taken up the cross, and who are rich in good works, and are ready for any emergency. These only, and none others, are admitted to such high and exalted honours. The foolish are shut out.

Let me therefore ask, Are you a virgin? Are you washed clean from your sins? have you put off the old man who lived in spiritual unchastity and adultery with the world? Are you betrothed to the Lord Jesus? These are momentous questions which you would do well to ponder. Unless you are thus engaged to Him, there is no hope of salvation at all, much less to be the actual bride.

I ask again: if you are a virgin—do you belong to the wise or to the foolish ones? If one of the wise, be not afraid. If the tempter would frighten you because of the second advent, hold up to him the word: the Bridegroom—*my* Bridegroom cometh, to redeem me and to take me home!—*Prophetic Times.*

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The Conversion of the World.

WE would commend to the attention of those looking for the world's conversion the fact that the Bible contains prophecies reaching from various points of time long since in the past down to the close of this dispensation, and that in these consecutive prophecies there is no intimation that before this age ends there will be a thousand years during which,—as Dr Harris expresses it,—"Christendom will appear purged of its corruptions; India without its caste; China without its curse; and all its kingdoms be consolidated into one vast spiritual empire, be happy in the reign of Christ and prostrate at His feet." If such a blissful period is to arrive, how is such silence to be accounted for? Nay, more, why is the very reverse taught?

1. The prophecy of Daniel, 11th and 12th chapters, contains a series of predictions extending from the days of the kingdom of Persia to the resurrection and glorification of the saints. Where the prophecy begins cannot be questioned, for the interpreting angel said, "There shall stand up yet"—besides Cyrus the reigning monarch—"three kings in Persia" (chap. xi. 2); and that it runs through Græcia and Rome to the deliverance of the Church from death and the grave (chap. xii. 1–3) is equally plain, unless we turn Sadducees and fail to find the resurrection taught anywhere in the Old Testament. But where in this prophetic history of "the people that do know their God," is there anything like millennial glory seen before the resurrection of "some to everlasting life?" We search for it in vain.

2. The parable of the tares of the field (Matt. xiii. 24–30, 36–43) spans the gospel age, and interpreted by Christ himself, renders it certain that there will be the co-existence of Christianity and anti-Christianity —of good and evil—till the dispensation closes. "The field is the world"—*ho kosmos*, the habitable globe,—and in it the tares and wheat "grow together until the harvest," which "is the end of the age"—*aionos*, and, as Dr Bonar remarks, "then, and not till then, the reign of unmixed good begins—the righteous shine forth as the sun in the kingdom of their Father." But this act which ends the evil and begins the unmixed good—which terminates the economy of grace and introduces the kingdom in its place—is different from everything which has hitherto happened, or which is now in use. It is an act of power, not of grace. It is the work of judgment, not of mercy. It is the doing, not of missionaries and ministers but of angels—the effect, not of an extended gospel, but of the personal intervention of the Son of Man. Not the golden sceptre, but the iron rod."

3. Paul's prediction of the mystery of iniquity and of the man of sin covers the same ground,—2 Thess. ii. 7, 8. "The mystery of iniquity doth already work,"—this shows that the prophecy dates from the apostolic age,—"only He who letteth"—or hindereth "will let," or hinder, "until he be taken out of the way; and then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." The coming of our Lord is mentioned not less than ten times in the two Epistles to the Thessalonians (See 1 Epis. i. 9, 10; ii. 19; iii. 13; iv. 13–18; v. 1-4, 23;—2 Epis. i. 6-10; ii. 1, 2, 8), and there is no intimation that it means anything different in the passage just quoted from what it does in the others; and as the destruction of the man of sin must precede the millennium, and he is not to be destroyed till the coming of our Lord, it follows that we must expect apostasy and the darkness of evil to continue till dispelled by "the brightness of His coming."

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The work of God in this dispensation is an elective one. Paul laboured among the Jews that if by any means he "might save some of them;" and "Simeon hath declared how God at first did visit the Gentiles to take out of them a people for His name" (Rom. xi. 14; Acts xv. 14); and when "a great multitude which no man can number, of all nations, and kindreds, and people, and tongues" shall have "come out of great tribulation,"—instead of the blessedness of a converted world,—"having washed their robes and made them white in the blood of the Lamb" (Rev. vii. 9, 14); and when our earth shall rise from its fiery baptism to bloom for ever beneath the smile of its God, and our glorified King will dwell with His glorified Church on the glorified earth, and our world's history end as it began—with Eden;—then it will be seen that though the world has not been converted by the preaching of the gospel, yet Messiah's work has been no "failure." Read carefully Rev. xxi. 1-7.

Reviews.

The Heresies of the Plymouth Brethren. By James C. L. Carson, M.D. Thirteenth thousand. London: Houlston and Sons, Paternoster Row. 1870.

We return to the volume once more, to show our readers how thoroughly the Darbyites deny the very foundation of the gospel—imputed righteousness (pp. 277–285).

"If only a man who was truly righteous was accounted righteous," observes Mr Darby, "there would be no ground for imputed righteousness at all." It is difficult to know whether this observation arises from extreme stupidity or from an intention to mislead. Mr Darby knows as well as he is alive that I do not hold that a man is truly righteous in himself, nor yet that, being once made truly righteous by having the righteousness of Christ imputed to him, he requires the righteousness of Christ to be imputed a *second* time. When the righteousness of Christ is really imputed to the sinner, who is never righteous in himself, he is then so really and truly righteous that God can treat him, count him, and look upon him as perfectly innocent. On Mr Darby's principles, he is innocent neither in himself *nor his substitute:* but the God of truth is compelled to act as a deceiver, and call him righteous, or account him righteous, when he is not truly and honestly so in any view of the case whatever. Monstrous! Most monstrous!

"The work of God in us is needed," says Mr Darby, "that we may have a part in Divine righteousness." Now, what is this Divine righteousness in which we have a part? The Darbyites deny that Christ has worked out a righteousness for His people, and that there is such a thing in Scripture as the righteousness of Christ. Consequently this cannot be the righteousness which Mr Darby refers to. They do not affirm that the Father has worked out any righteousness for the Church. Consequently Mr Darby cannot mean a worked-out righteousness at all. What, then, is the Divine righteousness of which he speaks? We are compelled to come to the conclusion that it

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is an attribute of the Godhead. There is nothing else left which it could be. According to this, God is to divide His own attribute with us! There can be no mistake in the matter, for Mr Darby says, "We may have *a part in* Divine righteousness." I must therefore call on Mr Consistency Darby to reconcile his statement here with the one he made on his previous page,—that "an attribute being imputed to us is simple nonsense, being a contradiction in terms, because an attribute is something which belongs to, or is in, the being spoken of, so as to be a part of himself." I quite agree with Mr Darby that an attribute of God belongs to Him in such a sense that it is impossible for him to part with it, and that to speak of its being imputed, or of a man having a part in it, is the most perfect nonsense; but it is a specimen of nonsense which belongs specially to Mr Darby and his followers. They do not require to take out a patent for it, as no person can successfully dispute their title to it. They ought to hold down their heads with shame on account of their absurd and contradictory statements. "Christ is righteousness," says Mr Darby, at page 18 of his "Righteousness and Law," "and it is imputed to us." What sense is there in this? What is imputed to us? He does not say Christ has worked out a righteousness, and it is imputed to us. He does not say Christ possesses in His Godhead the attribute of righteousness, and it is imputed to us. But he says, "Christ *is* righteousness, and it is imputed to us;" or, in correct language, Christ himself is imputed to us. Could any specimen of greater absurdity than this be found? It is so absurd that it must be specially intended to deceive by the sound of words. It is easy to see that the work of Christ could be imputed to man; but no sane individual could imagine that Christ, in His divinity and humanity, could be imputed to man. Hence I conclude that Mr Darby, by the mere sound of words, intends to mislead the unwary. At the 21st page of the same pamphlet, Mr Darby says, "Christ is our righteousness; and we have no other one, desire no other. And thus righteousness is imputed to us." Here, again, we have the same absurd sentiment. The righteousness which is imputed is Christ himself, and no other *one*. "I have used 'Christ's righteousness' often myself," continues Mr Darby, "as a general term, expressing Divine righteousness by Him, and I have no regret about it." Exactly so Mr Darby, you have done this, but in doing it, you have acted as dishonestly as it would be possible for you to do. An honest man always uses language in the sense in which he knows it will be understood by his readers, according to the fair acceptation of the words. But when you speak of Christ being our righteousness, and of righteousness being imputed, and of Christ's righteousness, you must do it with the full intention of deceiving, because you know right well that you have a totally different meaning in your mind from the one which will be taken out of your language by the Christian public. This is just one of the most dreadful things connected with Darbyite Plymouthism, that the whole system is couched in the language of deception—is thoroughly "guarded." It is this which makes it so difficult, and at the same time so very disagreeable, to deal with. There is no satisfaction in dealing with Jesuits. It must be confessed, however, that the jesuitical plan is the only one that could suit their purpose; because if their doctrines were honestly told, the Christian public would fly from them with the greatest horror.

Mr Darby proceeds—"Scripture never speaks of imputed righteousness at all, but of imputing righteousness, and the difference is very great indeed." When Mr Darby is at a loss for a plan of relieving himself from a difficulty, he is first-rate at designing one. He should have been an architect, as he has great talent for invention. He has discovered that there is an immense difference between *imputed* righteousness and *imputing* righteousness,—so great a difference that the one is in Scripture, while the other is not. There certainly is this difference between the

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two, that imputed righteousness means the righteousness which God is imputing—the one involves the truth of the other. This is just the difference between them; but the distinction can serve no purpose to Mr Darby. "Imputed righteousness," says he, "is not found; but righteousness being imputed is found." Let us see. Suppose God is *imputing* righteousness to His people, must there not be a righteousness to impute? To be sure there must. God cannot be imputing a thing which does not exist. Well, if there is a righteousness to be imputed, and if God is *imputing* that righteousness, is the righteousness He is imputing not an *imputed* righteousness the moment His people have received it? Most certainly it is. No man two degrees above idiocy could dispute it. And yet Mr Darby tells us there is *imputing* righteousness, but no *imputed* righteousness in Scripture. "Because of Christ," Mr Darby continues, "God holds him relatively and judicially to be perfectly righteous according to his own divine estimate. *Righteousness is imputed to him.*" What! Can I believe my eyes? On the 18th page, Mr Darby says, "Scripture never speaks of imputed righteousness at all;" and on the 19th page he tells us "righteousness is imputed" to man; and at the 55th page of "Righteousness and Law," he says, "I believe in imputed righteousness with my whole soul in the true sense of the word." It is really distressing to have to do with such a reckless opponent.

Mr Darby asserts that "Scripture never says the righteousness of God is received by faith." Where will he go next? It used to be thought that those who receive, *by faith,* "abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ;" but this it now appears is a great mistake. There is no faith at all connected with the reception of either grace or righteousness! At the rate Mr Darby is sailing, he will soon be over all the seas in the world.

"The blood of Christ," says Mr Darby, "does not make a man innocent; it cleanses from sin and justifies him." It is quite true that the blood of Christ *alone* does not make a man innocent. Nothing can do that but the imputation of that righteousness which results from the obedient life and atoning death of our Saviour. This righteousness, however, Mr Darby denies. Hence his system, which recognises *only* the death of Christ, contains no plan whatever by which a man can be presented before God in a state of innocence—pure and spotless. On Mr Darby's own showing even, there is not a man in heaven who is in any sense innocent or guiltless. As no man but an innocent man could truly say, "Who shall lay anything to my charge?" the Darbyites cannot honestly venture to use these words. They are not guiltless. As it would be nearly impossible, however, for Mr Darby to write a consistent paragraph, he says the blood of Christ does not make a man innocent, but "justifies him;" it makes him "guiltless." In other words, it justifies him, but it does not justify him; it makes him innocent, but it does not make him innocent; it makes him guiltless, but it does not make him guiltless. Pardon is not justification. The man who is justified is cleared; he is proved to be innocent—he is not forgiven; he is acquitted because he is not guilty. In whatever view a man is justified by the God of truth, he is cleared in the strictest sense of the word. He is declared to be just; and if he is declared, or viewed, or accounted just by God, just he must truly be in the aspect in which God looks upon him. He is not innocent, or just in himself; but he is perfectly innocent or just, when looked on through the robe of Christ's righteousness imputed to him. Mr Darby is either ignorant of the meaning of the word "justify," or he uses it in a jesuitical way for the purpose of misleading his readers.

The same observations will apply to Mr Darby's use of the word "impute." He says, "righteousness being imputed is found in Scripture," but he denies that the man is clothed in the righteousness, that it is truly imputed to him, or placed on him. Hence he does not hold imputation at all. He should

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honestly give up the use of the word, and not be attempting to mislead the public by using it, with a mental reservation, in a different sense from what it really means. The righteousness which is imputed to a man is *put on him*—he is clothed in it as in a robe. "That righteousness might be *imputed* unto them also. . . . He hath *clothed* me with the garments of salvation. He hath *covered* me with *the robe* of righteousness." The Scripture recognises a true imputation, a real clothing, a genuine robe of righteousness, and a perfect covering. But on Mr Darby's system, there is no true *imputation*, no *robe of righteousness*, no real *clothing*, no true *covering*. In place of having a true righteousness really imputed, or put on, the man is *calculated* to be righteous, when he is not truly so in any sense of the word, and God is thus made the author of a falsehood. It is dreadful to think of such a system. When the Holy Spirit says righteousness is imputed, He surely means what He says. He uses the word "impute" in its proper signification, and not in the Darbyite jesuitical sense. A genuine righteousness is really imputed to the believer, and then, although guilty in himself, he is perfectly innocent, or righteous, as viewed in the robe of righteousness provided by his substitute. According to the use which Mr Darby tries to make of the word "impute," there is no such thing as real imputation at all. He should cease to use the expression altogether. On his principles, th re could be no proper imputation of the righteousness of Christ to the believer; it is all a mockery. Neither could there be any proper imputation of the sins of His people to Christ on the cross. If the sins were not really put on Christ—if they were not imputed to Him—He did not die under them; He must have committed suicide. For my part, I stand to the glorious old truth, that the righteousness of Christ is so imputed to the believer that, although guilty in himself, he is as innocent in Christ as if he never had sinned; and also that the sins of the redeemed were so imputed to Christ that, although absolutely sinless in Himself, He became sin as the sinner's substitute. He was "made sin" for us; He was "made a curse for us;" He died under the punishment due to our sins. There was neither mockery nor suicide in this transaction.

"*I Will come Again.*" By the Author of "He Redeemed Me," "The Ever-present Friend," &c. London: Binns & Goodwin, 123 Chancery Lane; S. W. Partridge, 9 Paternoster Row.

We extract the concluding pages of this excellent little work as a specimen:—

Now, we are separated from Him—our Beloved; not indeed from the ceaseless ministries of His love. In this sense He has been with us always, and will be with us to the end of the world.

But we are in the position of a betrothed bride, whose bridegroom has gone into a distant country, and whose state is that of widowhood till his return.

Christ is in heaven, and we upon earth.

He has gone from us for a little season, among other reasons, doubtless, to test our love and faithfulness, and to give exercise to the graces which His Spirit implants in our hearts.

But He has told us that He may return at any moment, and has bid us *watch* for His appearing.

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We believe Him!

Our thoughts, however often, and sometimes lamentably, they may be called off by present interests and duties, revert continually to this "one thing," the hope of His return.

"*His wife hath made herself ready.*"

She listens for the sound of His chariot wheels. She would fain number the months, and days, and moments, that lie between her and the blessed season of reunion. Yes,—from the time of the Lord's ascent into glory to the present, the eyes and hearts of His followers have been constantly and intently directed to the hope, the anticipation, the expectation of His return. (Acts i. 6; 2 Thes. ii. 2; 1 Thes. ix. 10; 1 Pet. i. 13; 2 Pet. iii. 12, 13, &c.) His delay has seemed long to our impatience; and alas! we have sometimes yielded to the blighting influence of hope deferred, and, it may be, have listened to the worldling's scoff, "Where is the promise of His coming?" and have thus suffered faith and love to decline, to our own unspeakable shame and loss.

But in exact proportion as we have retained the earnest simplicity of the faith of the early disciples, and have regarded Christianity as a living union with Christ, and a growing conformity to Him through the Spirit, and not a mere collection of abstract truths, have we cherished this hope of His second coming as the most purifying, elevating, and joy-inspiring thought of all those precious thoughts of God, concerning us and our future, which are our meditation all the day. And very solemn is the reflection, that it is only to those who have thus *looked* for Him that He shall appear bringing salvation (Heb. ix. 28).

This subject of the Coming of Christ for His Church, and all that is connected with it, is so vast that it might form the fruitful theme for many pages. For it bears back one's thoughts through more than eighteen hundred years of the Church's history, to those wondrous "forty days," during which, the Lord gave us a glimpse of what life is after death and resurrection; when He came among us, having passed through that mysterious event to which all are subject except those who shall not sleep, but be changed, and caught up to meet the Lord in the air, bearing with Him the keys of death and of Hades.

The glimpse we then saw of the glory that awaits us in virtue of our union with Him, though but a glimpse, was enough to make us desire supremely and unceasingly, the day and the hour when we shall be like Him, and see Him as He is, and be with Him evermore.

It has been night in our world ever since Adam fell.

It was midnight in the hour when the awful cry was raised, "Crucify Him! Crucify Him!" and when the Lord of life and glory was laid in the tomb.

It has been midnight ever since *to the world*, but *not* to the Church, to the followers of Jesus.

To *them*, in the morning twilight, "neither clear nor dark," He has appeared, as "the bright and morning Star," as risen from the dead, to die no more.

In their hearts He dwells by faith.

All through the night of time, their Beloved is to them "as a bundle of myrrh," fragrant and reviving. They come up from the wilderness leaning on His bosom, while, borne upward in His chariot, a chariot" paved with Love."

And ever and anon, as they pursue their heavenward journey, the watchers for the morning cry joyously to each other through the darkness, "The night is far spent, the day is at hand!" The Morning Star will soon be followed by the Sunrise! Soon we shall be with Him, and share His glory!

"*Wherefore, comfort one another with these words.*"

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The Orphan Colony of Jews in China. Containing a Letter received from themselves, with the Latest Information concerning them. By James Finn, M.R.A.S., and Member of the Asiatic Society of France. Late Her Majesty's Consul for Jerusalem and Palestine. London: James Nisbet & Co., 21 Berners Street. 1872.

We are greatly indebted to Mr Finn for this volume. It not only exhibits all his well-known love for Israel, his profound oriental scholarship, and his extraordinary knowledge of everything connected with Jewish rites and customs, but it makes us acquainted with a colony of Jews, of which we have hitherto known nothing—in the far-off regions of China, where, amid her four hundred millions of population, doubtless many a Jewish section of the dispersion is hidden. Let our readers get the book and read it for themselves. It will whet their appetite for more information of the kind. Take the following extract:—

It is to be regretted that visitors to Kae-fung-foo have not as yet been persons so familiar with Jewish customs and sentiments as to be able to elicit information upon points still unexplained, either by means of direct questioning, or by leading from one topic to another. In matters of doctrine we are still ignorant of their ideas, either at present or during the last two centuries, respecting Messiah or the promises made to the house of David—of the future restoration to their own land, or of the phrase so common in all Hebrew writings, "the kingdom of heaven," or the resurrection of the dead, or the day of judgment. And in regard to habitual customs, we are not yet told whether the people use "Mezuzoth" at their house-doors, or wear phylacteries in their devotions, or keep double festivals for being "outside the land," or employ Gentile servants upon the Sabbath, or are superstitiously addicted to the use of amulets, or to what extent their women are instructed in religion. Yet why should such inquiries be made among the present generation, except as to any traditional recollections preserved of their ancestors' knowledge of such things?

It is painful to be made aware that even upon the marble tablets, written two centuries or more ago, notwithstanding a few bright gleams of revealed truth, a timid, temporising spirit is visible throughout—an effort made to assimilate their creed (if such be an appropriate expression) to the national philosophy of the Mandarins. Thus, even the giving of the law upon Mount Sinai is there deprived of all its majesty and terrors, being attributed to Heaven's favourable notice taken of the virtues, the prayer, and the fasting of Moses; and the whole Jewish religion is untruly pronounced to be very little different from the learning of the literati of China. All essential peculiarities of Jewish history are omitted; no mention is made of God's choice of a separate family to be His nation; no such expression is used as that of עם סגלה (peculiar people) in both the law and the prophets;—no record is found of the deliverance from Egypt and passage of the Red Sea; nothing appears of the nature of that appeal made in Deut. iv. 34: "Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God essayed to go and take Him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a stretched-out arm, and by great terrors?" &c. No hint is found of the appointment to a higher office than others among the nations of the world, and no reference made to either miracles or prophecy. Indeed, it would seem that this was notwithstanding the antagonism

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which of old time opposed the Jewish looking after signs to the Grecian seeking after wisdom. The Chinese are eminently a nation of rationalists; but, as we see, the Jews, in order to conciliate their superior pretensions, had sunk their own peculiar doctrines, founded on miracles throughout, into maxims of philosophy or traditional practices.

The natural effect of suppressing these important concerns in public notice must have been, in process of time, to neglect them in familiar converse, and next in personal thoughts. This, again, inevitably lowered their own estimation of the great trust committed to them, till in self-esteem they sank to the level of those about them. And so it would seem to be that, on the principle of retribution awarded to the servant who hid his lord's talent in a napkin, their doom has been more conspicuous than that of the pagan neighbours who knew not their Lord's will.

Upon this topic of privileges conferred, how different was the spirit of the primitive apostles of Christianity! They never lowered the grand prerogative of the Jewish race, even while asserting the equal responsibility of all mankind in the final judgment of the world. Even in an epistle sent to the Gentile Church in the proudest city of the world, the seat of the world's government, it was proclaimed, that because to Israelites pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, therefore they had the advantage over others every way (Rom. ix. 1–4); and in every address spoken to the Jews, passages from their national history were recited.

At Kae-fung-foo no visitor from Europe or America has known how to move the tender feelings of the Jewish heart. That people, craving for a resuscitation of devotion and truth among themselves, took heart on learning that two strangers had come to them, bearers of a Hebrew letter: for a moment their hopes were revived, and they showed no little gratitude and friendly confidence on that account. Had those impulses been laid hold of, and carried further; had any one possessing the kindred tone of mind in himself but touched the chords of a future glory in connection with coming events to their nation as a nation; or had the promises of a freely-forgiving Father been held out, as expressed by the words, "For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer;" and still more in the continued passage of Isaiah liv. 7, &c.; or this, "I will betroth thee unto me for ever: yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord"—with abundance of equally cheering promises belonging to the children of Abraham, even after chastisement and dispersion,—who can tell what elevation of mind might not have been created anew? For is it not a truth that awakened hopes planted strong within the future, have everywhere and always a more vivid effect upon a generous mind than any denunciations for past misconduct can produce?

Alas! no bright expectations have been furnished us from the place itself. All the narratives received, and even their own epistle, convey but a prospect of ruin, or absorption into Paganism or Mohammedanism. How unlike to the previous history of their nation, beginning from a single person, "the Father of the Faithful," with his single heir, yet developing into a countless nation! How unlike in natural objects to the stream of a river, commencing in some tiny spring bubbling up within a wood or field, but at length conveying naval armaments or plenteous commerce to the mighty ocean! How much more resembling the foliage of a noble tree, although clothed in its whole expanse, yet afterwards showing the altered tints of a prophetic autumn before the fall in winter's close of the year! How much more like to the

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moon, at first a silver thread low upon the heaven's horizon, then expanding to a full broad disc high in the zenith, but afterwards dwindling to its pristine silver line; and during this latter process, how melancholy, how ineffably mournful, plaintive, if we may use such a word, are her fading aspects! So this strange people, sojourners in the extreme East, strange to us, and aliens to China, remind us of the poetic lines applied to another nation, on which, half a century ago, "decay's effacing fingers" were supposed to be laid. But whatever the issue of predestined events in their regard may be, our present desires may yet be cherished, that these representatives of Jerusalem in China may prove, like the mother city herself, entitled to the happy names of "sought out," and "not forsaken."

And we do still hope that other Jews may be found in the more remote provinces, just as of late a large group of cedars has been met with in a secluded recess of Mount Lebanon, unsuspected and undisturbed by those who have been long accustomed to grieve over the few such "trees of the Lord" that have been left near to Ehden, representing those glories of the great old time, those forests from which the king's palace and the more honoured Temple in Jerusalem were built.

Thoughts for the Thoughtful. By William Tait, A.M. London: Whittaker & Co. 1871.

With very much of this volume we cordially agree. It contains much precious truth, clearly and beautifully stated. Our Journal is not intended for theological discussion in general, save when it borders upon the prophetical, so that we cannot here discuss the points of difference between us and the esteemed author. But having said that we are by no means sure of some of its statements regarding the nature of atonement, we pass on to give our readers such pages as the following:—

"Turn we to the other class of acts referred to by our Lord. His persecuted follower has applied for food, for raiment, for shelter; but only to be denied. He is known to be lying sick; it is convenient to pass the door. He is known to be a prisoner; it is convenient to pretend at least that we are not aware of his distress. All this plainly shows that Christ's love is not believed, and that He is not loved again. 'Inasmuch as ye did it not to one of the least of these, ye did it *not to Me.*' And this ignoring of the Saviour's claims because men are afraid to compromise themselves with an unbelieving and scornful world, increases and strengthens the sinful cowardice which prompts it. Till weary of the impossible task of serving God and Mammon, men turn from God altogether and choose this world for their all. How these unloving ones shall see the Master's face another day, that Master has plainly told us. An Apostle has also added his witness, 'If any man love not the Lord Jesus Christ, let him be Anathema Marathana,' *i.e.*, accursed when the Lord shall come. (1 Cor. xvi. 22.)

"Acts, whether evil or good, may be, and are forgotten. 'Lord, when saw we Thee an hungered, or athirst, and did not minister to Thee?' shall be the question of the rejected at last. The very question shows that the forgotten acts have done their work in maturing a character of evil; those who ask it, have become unconscious of good. But the Judge's award reveals this. It reveals also the doom of evil, separation from the Fountain of goodness. And after this award, these acts shall be forgotten no more.

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"And so shall it be with all evil acts. Forgotten, it may be, now, they shall be reproduced in the world to come, with startling and terrible minuteness. Because of their results. They have helped to form a character that is alien from God, and has shut us out from the joy of His presence. The light of eternity is a microscope. The microscope exaggerates nothing; it only exhibits what is, but in dimensions larger far than can be discerned by the unaided vision. Nor shall *that light* exaggerate; it shall only exhibit what is. But the dimensions—who shall speak of them? They shall be infinite. Every act of evil, subjected to it, shall stand out in appalling distinctness. Under this terrible microscope of eternity, how shall acts of impurity appear? Herod the Tetrarch took his brother Philip's wife, resenting the faithful remonstrance, 'It is not lawful for thee to have her.' It appeared to him a trifle; why should he not gratify his lusts? *It does not appear a trifle now.* And the acts that rise to life again, in every impure man's memory, and in the memories of the intemperate, the dishonest, the untruthful—how agonising shall they be! Ananias and Sapphira shall never be able to forget that they lied to the Holy Ghost, and kept back part of the price of the land. Yea, every word and act of evil shall be reproduced and live—live in the memory that fain would banish it, live there for ever. This is the worm that dieth not. It cannot be killed. Why should this be? What should give to this tormentor, its unnatural, its undying existence? Why should we be unable to forget the evil things which we have done here? Because we are surrounded by their results. And these results are everlasting.

"We can quite understand why acts of goodness are forgotten. They are inspired by love, and love always underrates its services. And in the presence of the everlasting Love, these services seem less than nothing. 'Lord,' say the blessed at last, 'when saw we Thee an hungered and fed Thee?' But the Judge's award reveals the real character of the things which they have done. Though little in themselves, they have been done as unto Him. They have thus helped to form in them that character of love which appears now in their forgetting them. They have prepared them for fellowship with the Everlasting Love. After this discovery, the blessed will forget them no more.

"But though a joyful, it shall not be a self righteous memory. They shall look back on any good thing which they have done, and thank God for the opportunity which was granted, and the grace which was given. The jailor at Philippi will remember with joy how he washed the stripes of Christ's servants, and set meat before them. The persecuted Christian will call to mind with thankfulness that when his enemy hungered, he fed him; that when he was thirsty, he gave him drink. And there are crises in human life which discover what is in men, and determine all their future. Abraham will never forget his journey to Mount Moriah when he built an altar at God's command, and laid the wood in order, and bound Isaac his son, and took the knife to slay him! Nor will any one who, in the hour of trial, has been obedient to God's voice, forget it for ever and ever. Joseph too will always remember with joy the scene in the house of Potiphar. And every one who has been enabled with him to triumph in the hour of temptation, shall with him rejoice to remember it for ever and ever. 'Blessed,' says St James, 'is the man that endureth temptation' (i. 12). For the remembrance of that temptation resisted and triumphed over, in God's strength, shall be everlasting sunshine on his head. When men speak of 'the remembrance of a well-spent life,' as though they would claim a reward from God, they do greatly err. But though no reward is claimed, a rich reward is found in such remembrance. Let our care be to pass through this evil world, doing in it what good we may, using our time, our talents, our influence for God's glory. We shall find these to be memories on which the heart loves eternally to dwell. They

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have both manifested and formed a character which has fitted us for the Everlasting Presence.

"We are thus led to the only true view of this present life. It is a preparation for the life to come. These are *our School-days.* We see the youth of England in her Public Schools and Universities. They are being prepared for the life that shall follow. And it is even so with ourselves. We are at School now; Eternity is the life that shall follow. Idleness and dissipation in those years that should be devoted to mental and moral training, are sure to be followed by their bitter recompence in this world. And what then if we, in this time of training for eternity, surrender ourselves to the lusts of the flesh, or suffer those of the mind—avarice, ambition, self-will—to have dominion over us? Our recompence shall be all the bitterer, in that the loss shall be infinitely greater. The character will become stereotyped in evil, we shall be unfit for the Kingdom of God.

"There is no hope then, it may be said, for the dying sinner. Nay, God forbid that we should say so! God may at any time bring home His truth, cleansing even on a dying bed the darkest conscience, and purifying the most polluted heart. But it is not His usual method. His gospel was given to teach us to live to His praise, and not as a resort at the last when we are wearied with the service of sin. All who have made an intelligent and extended observation of mankind, agree in one conclusion. '*As men live, so they die;*' as the character is gradually formed, so, in the vast majority of cases, it abides to the end. This then is the BEARING OF TIME ON ETERNITY. Time is the season when the character is formed.

"There is thus a goal before each one of us. We are *progressing toward God*, or we are *receding from Him.* The end of such progress is the eternal Life, when there shall be lifted on the blessed beholder the light of that everlasting countenance. And the end of such recession is 'the Second Death.' Death is separation. The Death of the Body is its separation from the soul, for the soul is its life. But that is *the first* death only. The separation of the entire creature from Him who is the life at once of soul and body, is something unspeakably more awful—*the second* death, the consciousness on the part of the creature, of being beheld with displeasure by the Blessed One.

"That such is the character of a present world—that it is a preparation for futures so wonderfully opposite, imparts to it an unspeakable solemnity. It is not a world for jesting and frivolity, still less for selfish and sinful indulgence. It is a world for deep thought and earnest resolve; a world to pass through, as serious and considerate strangers. It is not a world for melancholy; God forbid that we should so dishonour His name! We have confidence in the Master whom we serve. We know that bosom of paternal love out of which that Master came. Yea, we look to it as our home for ever, when 'the day of the manifestation of the sons of God' is come. The joy of the Lord is thus our strength amid the anxieties and trials of this mortal state. And we have, moreover, the blessed assurance that

'Every moment's calm that soothes the breast
Is given in earnest of eternal rest.'"

Notes and Reflections on the Epistle to the Galatians. By Arthur Pridham. London: James Nisbet and Co., Berners Street. 1872.

This volume, like its predecessors, is one of great value, and contends like them earnestly for the faith once delivered to the saints.

We do not exactly understand the meaning of our author's attack

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upon the Evangelical Alliance; nor do we see how the seeking of a union with each other among Christians can be a wrong thing, because it assumes the existence of divisions, and is "a publication of sectarian sin" (p. 87). We might ask, What would Mr Pridham have Christian men to do? Shall they not walk together, work together, pray together (in so far as they agree), because this would be "a publication of sectarian sin." We may be mistaking our author's meaning; but we do feel at a loss to comprehend his argument.

He speaks out very decidedly against the Popish idea of exalting the New Testament saints above those of the Old,—an idea which is one of the foundation-stones of Darbyism, and we quote from him on this head:—

"By not a few modern Christians it is held as a fixed principle of interpretation, that the Fathers are in the kingdom but are not of the Church, that they are heirs of glory and partakers of the heavenly calling, but are not of 'the body,' &c. But assertions of this kind strike me as more bold than safe. Without discussing now at length the grounds of the first of these assumptions, I shall here merely note that the kingdom of God, in which Abraham and Isaac and Jacob and all the prophets have their place, is most clearly proposed as the calling also and inheritance of the New Testament believer. In other words, the doctrine of the Church and that of the kingdom of God are but different aspects of the one gospel of the grace of God. There is indeed a difference. The 'Church' was never *preached* by our Lord or His apostles; the 'kingdom of God' was so from the beginning. It was the constant burden of His own testimony in the days of His flesh, as well as of that of His forerunner. It was the one comprehensive subject also of His communications with His chosen in the interval between His resurrection and his visible re-ascension into heaven. It was, in fact, by the preaching of the kingdom that the Church was formed; for the gospel of the kingdom is, that Jesus Christ is Lord, and the Church is but the aggregate of them that call in faith upon His name. When we lose sight historically of the apostle, a part of whose distinctive boast it was to be a minister of the Church, he is still 'preaching the kingdom of God,' as he had ever been. It was a common end for which both he and his fellow-workers in the gospel wrought. Pursuing this topic now no further, I shall close the present brief inquiry by a reference to the two epistles which deal more expressly with the economy or dispensation of the mystery of God.

"In that addressed to the Ephesians, the once strangers from the covenants of promise are told that through their faith in Christ they are become 'fellow-citizens with the saints, and of the household of God.' That Gentiles should be 'fellow-heirs, and of the same body, and partakers of God's promise by the gospel,' is affirmed to be a previously hidden mystery. The mystery of Christ and His relations to His Church, of which the whole epistle is full, is declared moreover to be 'great.' That he may boldly and worthily make known the mystery of the gospel is the apostle's chief anxiety, for relief of which he asks earnestly the prayers of those to whom he writes. The saints also and faithful brethren at Colosse are taught in like manner to give thanks to the Father who had made them meet to be 'partakers of the inheritance *of the saints in light*.' That Christ is now, in believing Gentiles, the hope of glory, is both asserted and largely dwelt on in the same epistle as a rich and glorious mystery. The apostle suffers for it, and acknowledges its promulgation as his special charge. As an inspired teacher he makes additions to God's written word respecting it, &c.

"But this being so, it yet remains to ask, Who are 'the saints' into

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whose blessed fellowship these once godless Gentiles are so marvellously brought? Can this holy title of acceptance be confined to those only who received the Gospel in its fulness? Most surely it cannot. God's saints have always been His pilgrims upon earth, His anointed also, and His prophets. In His hands they have been held, and He has kept their feet from the beginning. To such the goodness of God's holy One extended, and they will be gathered before Him when He comes to judge. Their death was ever precious in His sight, and in His glory they shall have the fulness of their joy. Now we are not, as believers, called to the companionship of angels, but firstly of the Lord Himself; and secondly, as we here see, to that of the saints whose inheritance is said to be 'in light.' If it be asked, What light? one answer only can be given. God is the light of His own dwelling-place, and the city which contains no temple is enlightened by the Lamb. The Lord has been, and is, and will for ever be His people's light, whether earth or heaven be the place of their abode. What expectant Christian faith is soon to have was shown in sample to Peter and his fellows on the holy mount. When Moses and Elias vanished from the eyes of the disciples they were hidden by the excellent glory of the Father.

"It will here perhaps be said, the transfiguration is an earnest of the power and coming of the Lord, not of His special relation to the Church. I answer, in that case, that the Church is, in the language of the New Testament, the assembly of *God's saints;* and that it is with *all* His saints—that is to say, His Church in its completeness—that the Lord will manifest the power and glory of His kingdom at His second coming. Both individually and collectively we Gentile believers are taught now by the Spirit to rejoice in our meetness, by God's special grace, for participation in the inheritance of His saints in light. And we have just seen that His earlier saints are, with ourselves, both in His hand and in His light. Has he, then, *two* assemblies of believing saints in light? and does fellowship, consequently, mean separation and distinctness also in this case? Are the saints whose bodies started from their tombs when Jesus yielded up the ghost not found among the living stones of which He builds His Church? I cannot think this, for my part. And when too it is written of Moses, that he esteemed '*the reproach of Christ* greater riches than the treasures in Egypt,' are we to separate this suffering faith from the fellowship of those who now take pleasure in a like reproach; or count the eyes of him who 'endured as seeing Him that is invisible' too dim to descry the sure though remote object of his hope? It was, we are assured, the discovery by faith of the heavenly country and the city of foundation that made the early patriarchs confess that they were strangers and pilgrims *upon earth;* and David, in the act of dedicating his provision for the temple made with hands, declares himself, with all who shared his faith, a sojourner and stranger upon earth *as they*. The fulfilment of earthly promise could not satisfy the cravings of a heart that knew and waited for the rest of God."

We add another extract concerning the expression "this present evil world."

"The first thing to be noticed in considering these words is, that the intent and proper effect of gospel grace are here so stated as to put it in direct contrast to the former ministration under which the Galatians, in their ignorance of its true nature, were desiring to place themselves. For the law was not given to separate the circumcision from the world, nor was Moses sent to lead God's people to a heavenly inheritance, though both to him and to as many other of the circumcision as possessed the faith of God's elect the earthly Canaan was itself but a promise of a better and heavenly country yet to come. The law, if Israel kept it, should determine their position of pre-eminence, and ensure their abundant blessing in this present world, but

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had no tendency to free or separate them from it. For such was not the purpose of Jehovah when He took Him a nation from among a nation by a mighty hand, and bare them on eagles' wings unto Himself. Earth and time, and things of sight and touch and perishable use, were Israel's inheritance, though the people were to dwell alone. There is moreover a 'world to come' of which the Spirit also speaks, when the age now passing shall have run its course—a world into which the now hidden Christ shall a second time be brought, to fulfil, with His ransomed and then glorified Church, the promised age of the creation's rest. Of this time of sublunary peace and blessing, when righteousness should reign and wickedness should be abased, the words of Moses and of all God's holy prophets testified. But neither lawgiver nor prophet weaned the heart of Israel from earth, nor spoke of the world as Christ's apostles do. It was not to them an irremediably evil thing, from which deliverance must be had before God's people could be owned of Him. But such was and is the will of Him who now reveals Himself in Christ as our *Father* as well as our God.

"The character of the 'present evil world, or age,' was pronounced definitively by the Spirit of truth when, as the Messenger and Witness of the rejected Son of man, He empowered Christ's apostles to begin at Jerusalem the preaching of the gospel of reconciliation. That age must needs be evil in the Father's eyes which filled the measure of its iniquity by crucifying, in its godless ignorance, His own eternal Son, the Lord of glory. It is self-convinced of evil by its rejection of incarnate goodness. Now this world is the native place of all God's children, and they find themselves its captives, and seek emancipation from it, only when awakened by the voice of truth to a right sense of its character in the sight of God. And as by a prophet God brought His earthly people out of Egypt, so by Him of whom His prophets spake He now brings His children from under the thraldom of the present evil world. Deliverance then from such a world implies two things; first, a complete clearance of ourselves, through the redeeming grace of God, from the guilt which gives to it its evil character; and, secondly, an entire reconciliation, both forensically and in *heart,* to Him who has received up into glory His world-rejected Son. The faith which livingly unites believers to the Lord is the means, first, of their justification by His precious blood, and then of their personal acceptance in His name, the quickening and energising power of the Holy Ghost being the vitally efficient spring of that great work of God which makes believers what they are as the elect and acknowledged vessels of His mercy; Himself being moreover the seal, and earnest, and divine anointing, which rests now on all who know the Father in the Son. They are delivered from the present evil age, because delivered from the power of darkness, and translated into the kingdom of God's dear Son. These things will receive a fuller consideration further on; the point to be here distinctly noticed is the sovereignty of God as it manifests itself in the effectual calling of His Church. It is *according to His will* that deliverance, not from the wrath to come only, but from this present evil world, should result in His people from their reception of His saving truth."

Thoughts on Parts of Leviticus. By Benjamin Wills Newton. London: Houlston and Wright, 65 Paternoster Row. 1857.

We do not take up this volume either to criticise or commend, but to extract a passage very suitable to the state of multitudes in the professing Church of God in our day.

"There are few chapters worthy of more solemn consideration than this.

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It teaches us the deep responsibility of all positions of ostensible service—especially such as are influential over the minds and habits of others. Any influence we may possess, any ability of instructing, comforting, or in any way helping others, by word or by example, is a talent which we cannot escape the responsibility of using. We dare not hide it in a napkin. The priests of God (and all believers are priests) *must* act, and that, too, openly. But how needful that they should well consider the responsibility of their position; the danger in which they are of acting ignorantly, and the disastrous effects of such ignorance, in dishonouring God, and injuring others, who may be involved in the consequences of their sin! Honest-hearted reception of the Word of God can alone preserve us from such ignorance. But is there acquaintance with the Scripture now; or is its light hidden, and other lights substituted instead? Think of the general delusion that has pervaded Christendom, as to this present dispensation being one of holy progress, whereas, the Scripture over and over again declares, that it is one of declension, disobedience, and dark iniquity—iniquity that will bring on a visitation of judgment, the like to which has never yet been. Think of the manner in which ceremonial rites (many of them mere inventions of man), ministered too by unholy hands, have supplanted the true and saving ministration of the gospel of the grace of God. Think of the multitudes, yet in their sins, because unsanctified by faith in Jesus, who are taught, even whilst they are yet strenuously serving the god of this world, falsely to say to the great Shepherd of Israel, 'We are Thy people, and the sheep of Thy pasture.' Think how many, uncommissioned of God, unacquainted with His truth, and untaught by His Spirit, have usurped the place of ministers of Christ, and are so owned and honoured. Think of the manner in which Judaical position and Judaical principles have been assumed by those who have forgotten that Christ, and not Moses, is their master; so that they whose feet should have been shod only with the preparation of the gospel of peace, have rushed into the battle-field, crying, 'The sword of the Lord and of Gideon:' whilst others, who should have remembered that the place of discipleship now is to follow Jesus *of Nazareth*, and to become, it may be, as the offscouring of all things for His sake, have eschewed this place of lowliness, and have sought to reign as kings, building for their worship gorgeous temples, and for themselves pleasant palaces; as if Solomon on the throne of his glory, instead of Jesus in rejection and reproach, were the pattern of Christian condition now. Think, too, of the blindness that prevails as to the prospects of Israel, of the Nations, and of the Church, as to the nature of the last great Apostasy, and the Coming and Reign of the Lord Jesus; and then say, whether there was ever an hour when sins of ignorance more abounded—an ignorance, the depth of which, and the sinfulness of which, One only can appreciate.

"There is a natural tendency in the heart of man (and it operates abundantly even in real Christians) to bow to the influence of perverted and falsely assumed authority. 'The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so.' That honoured place of authority and influence, once held by the unfallen Church, whilst it yet stood as 'the pillar and ground of the Truth,' has been seldom claimed by any, without the claim (however false and presumptuous) being willingly owned, and sometimes welcomed, even by many who are really Christ's. But all such authority, seeing that it is neither based on, nor guided by Truth, can only lead into the darkness to which itself belongs. What wonder, therefore, that ignorance should settle in upon that soul that has made itself the slave of such authority; what wonder if, unconsciously, it should welcome falsehood and fight against Truth; and congratulate itself most when furthest distant from the principles of Christ. Individuals too, as well as collective bodies, may claim an authority which God has never given;

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and not unfrequently fear, or affection, or self-interest, or a disposition to lean upon others, causes it to be gladly recognised. But such authority, seeing that it is not in the power of Truth, that it directs not to the Scriptures alone, that it will not bear the test of the 'law and of the testimony,' can only, as in the former case, lead towards, if not into, darkness. Nothing but close adherence to the Scripture can preserve us from such results in a day like the present. Is that which we hear false or true? Is it or is it not the word of God? Such are the great questions we have to ask ourselves now. The faithful use of the Scriptures will no doubt expose many an error, detect many a sin of ignorance, and show us much that we have no sufficient grace to attain. Thus, after years of dark declension in Israel, when at last the faithful energy of a few led them back again to the neglected Scripture, the first result of their return to it was this—that all the people 'wept,' for they discovered how they had offended, and in what they had long and ignorantly sinned. Yet their tears were not allowed long to flow. The voice of compassion said to them, 'Weep not; let joy in Jehovah be your strength.' God can ever comfort truthfulness and confession.

"The amount of responsibility that may attach to individuals on account of these sins of ignorance, there is One, and One only, that can determine. An all-seeing eye that traceth the end from the beginning, is alone able to detect how, and when, and where the various streams of error first emanated; and who they are who have since most laboured to swell them, or to prepare channels for their diffusion. Some diffuse error because they love it; others, because they are deceived into believing it a duty. Some, through indifference, or timidity, or dislike of truth, refuse to avail themselves of instruction, even when it is brought to their very doors; others again, seem deprived almost of the opportunity to learn, entombed in a darkness which light seeks in vain to penetrate. The determination of the various proportions of guilt must be left to the great final day. All that we can at present say is, that the value of the Sin-offering can never fail; and that all who are under it, that is, the whole family of faith—all who have not rejected the record which God hath given of His Son, are surely protected from condemnation by its everlasting efficacy. But although the believer in Jesus shall never be plucked from the hand of the Almighty Shepherd, yet the effect which sins committed by us in ignorance may produce upon others, who, through our example, may continue in darkness, and perhaps perish with a lie in their right hand; the effect which such sins must produce in darkening our powers of spiritual apprehension, and destroying the proper comfort of our hearts; the effect, too, upon our service in hindering fruitfulness, and causing 'wood, hay, and stubble' to be the result of our labours;—these, and other such consequences, who can appreciate? They will be understood only in the day which revealeth all things; when 'we, too, shall know even as also we are known.'

"Instruction, exhortation, discipline, chastisement, are employed by the grace of the great Head of the Church towards His people, to free them from sins of ignorance, and their disastrous consequences. But Satan and the sin that dwells within us put forth their energies to resist. They struggle to increase darkness and to confirm error; and we cannot be surprised that their plans should prosper during a period marked by our Lord himself as one in which 'iniquity shall abound.'"

"Yet, the greater the darkness, the more precious is any light that is available in its midst. Amid all the dark and shifting scenes through which the fierce passions of men under Satan are hurrying alike the Church and the world, the Word of God remains unchanged and unchangeable, as the one steady light appointed to shine on in the darkness, until the day dawn. Happy are they who stand most apart from the

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tumultuous scene, and cleave most closely to the Scripture, and most meditate thereon. If, as the history of Christianity peculiarly shows, the perpetual effort of Satan be to hide, or to veil, or to distort the light of Scripture, let our effort be to unveil it, and to give steady direction to its beams Even if weak ourselves, we may be able very effectually to aid others. He will not have lived in vain, who shall have caused one ray of light from the Word of God to rest steadily on a heart that was dark to it before.

"But how could we have any courage to use, or to approach a light that will surely manifest ignorance and sins of ignorance, both in ourselves and others, if there were no SIN-OFFERING? What hope could we have unless we were able to say that the whole family of faith are protected for ever under its efficacy? We have not again to offer it: it HAS BEEN offered, once and for ever offered—every ceremony fulfilled—every ordinance obeyed. We find in it a work that has been finished—a grace that has been perfected. May we use it, not to nurture ignorance, and listlessness, and slumber, but to encourage ourselves to cleave to, and maintain that light of revealed Truth, which, however beset by evil, however much it may be for a time shrouded, shall never have its essential brightness marred by the admixture of one element of darkness, on to the hour when it mingles with the light of the eternal day.

"There, none will pretend that there are many standards of right and wrong; or that a fallen creature may find a safe and sufficient guide in the convictions of his own dark bosom. As soon as the redeemed are personally sinless, they will fully recognise the blessedness of owning and bowing to one sovereign will. Sins of ignorance will be fitly appreciated then; and habits of extenuating and excusing evil will no longer hinder the apprehension of the fulness of the grace, which, refusing to palliate iniquity, or to call darkness light, has itself bowed beneath the curse due to evil, and there proved itself to be almighty—almighty in vindicating holiness—almighty, also, in delivering the sinner who despises not the Sin-offering.

Lectures on Romans VI. By the Rev. Marcus Rainsford, B.A., Minister of Belgrave Chapel. London: John Hoby, 35 Chapel Street, Belgrave Square. 1871.

These are admirable Lectures, plain in style, yet vigorous and able, sound and scriptural; not for itching ears, but for hungry souls. Here is a specimen from a lecture on ver. 22:—

"Let us take up the fourth privilege, 'the end everlasting life.' We have gone through liberty, service, fruitfulness, now '*the end*.' There is something very solemn in that word, 'the end!' It is a startling thought, 'the end!' 'Surely,' we read in Prov. xxiii. 18, 'there is an end; and thine expectation shall not be cut off.' How is it with ourselves? Do not let us lose ourselves in the crowd. How is it with you? how is it with me? What about our end? Look around you in the world and see the speculations, the anxieties, the labours of the men of this world—they all will have an end; see men of pleasure, living for pleasure—the laughter will have an end; the songs will have an end; the fine entertainments and revellings will all have an end; and this world in which we live, we read, shall have an end: 'There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear; and for looking after those things which

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are coming on the earth.' 'The end!' Every day has an end, every journey here an end, every conflict an end, every life has an end; what about our end?

"There are two facts about our end which we ought ever to keep in mind. It is *sure*—we cannot avert it—the end will come; and (a very solemn consideration!) it may be very, very *near*. Oh, whither go we to spend our end,—whither go we for our for ever and for ever? What is to be the end of all our purposings, and strivings, and watchings, and anxieties, and expectations?

"There is a picture I sometimes try to draw before my own imagination; let me try to sketch it for you. There is a little room at home where, perhaps, we sometimes go when our hearts are oppressed, and where we have retired when we have met with unkindness and disappointment, to weep alone, to pray alone it may be, to ponder over anxieties which we feel so crushing; and there perhaps, too, we have gone in our times of joy as well as of sorrow. Well, dear friends, one day the curtains will be drawn in that room,—all will be very quiet,—the footstep of the nearest to us on earth entering that room will be too much for our nerves, food will be distasteful, the world will be very small indeed,—it cannot help us, it cannot comfort us. And one day the stillness will be very still. Just look into the room; *there* are the curtains closed and the light shut out. Draw the curtains aside for a moment, and look into the bed; *there is something* as cold as ice and as still as a stone. That is *you*. Now what about the end? 'Oh, that we were wise, that we did consider our latter end.' Yet that is not the end of you. The dust will indeed return to the earth whence it came, but the spirit will have gone to God who gave it,—whether clothed in the righteousness and washed in the blood of Christ, or not, is the solemn question. Oh, solve it now; and when the sick day comes, when the dying day comes, you will have the experience we read of in the verse, 'the end everlasting life.'

"But this text speaks of the *believer's end*. How of his end? The end of his weary way, the end of his long troublesome pilgrimage, the end of his conflict and warfare with the world, and self, and the devil, the end of all his storms, the end of all his temptations, the end of all his tears, the end of all his prayers, the end of all his faith too; 'receiving the end of your faith, even the salvation of your souls,' or as the Word of God here calls it, '*everlasting life*.' The fruit of union with Him who is the everlasting life, that for which, after we believed we 'were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession.'

"'The end everlasting life.' Who can speak upon this subject, everlasting life? Life is the perfection of being, and everlasting life is the perfection of life. The expression is used in Scripture to describe the enjoyed possession and realisation of all conceivable blessing. All that the love of God can bestow, all that the blood of Christ can procure, all that the indwelling Holy Ghost can enable us to enjoy,—this is everlasting life, the fruition of the fruit of all the travail of the Lord Jesus Christ's soul; the equivalent for all that He has done and humbled Himself to suffer, the possession and enjoyment of all the fulness of God,—everlastingly to behold His glory, everlastingly to bask in the sunshine of His presence, everlastingly and absolutely to be assimilated to Christ, everlastingly to be the recipient of the inflow of the 'river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb;' to have mortality swallowed up of life, to have an inheritance in Christ, co-heirship with Him of God—this is 'everlasting life.' The consummation of all possible privileges, the fulfilment of all divine promises, the issue of all God's everlasting purposes, God's rest of love, and the crown which *His* wisdom, and power, and love, and redeeming

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blood, and righteousness, and fruitfulness, and salvation, have procured for the heads and hearts of those who trust Him.

"How small the world looks in contrast with such an end, and what a poor consolation will it be for any of us to have attained even the whole world, if we lose it. Ah, this is a subject calculated to lift us up out of the littleness, and nothingness, and wickedness of the world around us, and to bring us up where Christ is all, and in all.

"Now this *end* is to be had in union with Christ, just as present grace and life are to be had in union with Christ. It is not eternal life apart from Christ, but it is eternal life in union with Christ, in fellowship with Christ. He will be the soul and crown of it.

"Beloved friends, there is a solemn passage which I will leave with you (1 Peter iv. 17, 18): 'The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?' Now we may appear at the cross, thank God; now we may go and be made free from sin, we have but to touch the blood by faith and be free; now we may become servants to God, consecrated to Him by faith in that precious blood; now, in union with the Lord Jesus Christ, we may bring forth fruit unto God, and have the end everlasting life. But soon, not so. Soon there will be no cross for us to go to, soon there will be no sprinkling of the blood, soon no gospel proclamation: the door will be shut.

"'*The end.*' May God give you and me that end of which Jesus is the consummation, and may we now find our *rest* in Him, that our end in eternity may be in fellowship with Him for His name's sake."

Extracts.

Roman Civilisation before and after Christianity.

In the course of the St Paul's Cathedral Tuesday Evening Lectures, the Dean began a new series last evening.

He said he proposed to bring before their thoughts, in fulfilment of his part of the series of Lectures, the subject of civilisation, first as it existed before Christian times in the Roman States, and next as it had been since Christianity had influenced the course of history and the conditions of human life. In doing this, he had to remember several things. He had to remember the vastness of the field before them, the huge mass of materials, and the number and difficulty of the subjects. He had to remember that civilisation was a thing of comparison, and that statements about it were constantly liable to be misunderstood, because the speaker might be thinking of one thing, and the listener or critic of another. One might be thinking of its triumphs, and another of its failures and shameful blots. Montaigne, Guizot, Buckle, —not to mention others—had made it their special theme, and yet they had left very much unsaid about it. Those who pursued their business in that great city, who came to hear and to worship in that great Cathedral, had constantly before their eye sin, in some form or another, that complex thing to which they gave the name of civilisation. It was, they all knew, a vague and elastic term, and he was not so ven-

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turous as to attempt to define it, but he would include under the word "civilisation," all that men did, all that they discovered during their lives. To raise the level of human life, to elevate the human character, to dignify human life, to better the social condition, in all these manifold forms and diversified relations, true civilisation might be found. He did not call the improvement of the intellectual faculties, or the arts which ministered to the conveniences, and even to the embellishment of life, civilisation, for those things might exist, as they did in Egypt, China, and Japan, in the midst of the lowest order of what some might term civilisation. The fifteenth and sixteenth centuries in Italy witnessed a brilliant outburst of art. No one could deny that it was civilisation, but he did not call it true civilisation when men failed to discharge the duties of life. Not even the presence of Leonardo, Michael Angelo, or Raffael, could induce him to call that civilisation where there was unlimited perfidy in the Government which was carried on by the poisoned dagger, and where all the relations of society were disregarded. He should not call the railways, the telegraphs, or the newspapers of our age civilisation, unless he knew the nature of the traffic carried over the iron rails, the communications which were flashed along the wire, or the information conveyed in the columns. Neither could he call the vast resources of the country civilisation until he knew how they were applied. The true type of civilisation was man himself, and the circumstances which surrounded him. The civilisation of England, it was admitted, had been greatly influenced by Christianity, but high civilisation had no doubt assisted without such a connection. In the ancient world, as it was called, there were two great forms of civilisation, with which they must have the liveliest sympathy. They would not be men if they denied the civilisation of Greece, with Athens for its standard, and in a main degree its source—for it still lived in their civil and political, as well as in their intellectual life. That of Greece in the world's history, but it was too precocious for its chance of life, and it did not last long enough to work out in any proportionate way a history of its own. In the civilisation of Rome, on the other hand, they found a strength and stability which enabled it to keep its hold on the people amidst all their misfortunes and vicissitudes. It grew to impress itself upon mankind as a power which had a unique right to command their obedience and to order their affairs. It made their neighbours feel that the Romans were in a real sense the lords of the human race. To the eyes of moderns, as they looked back, it represented as nothing else did the civilisation of the then world. At the present day in England they lived in the cities which the Romans founded, and one of their great roads ran by the Cathedral in which they were assembled. Notwithstanding the dark tragedies which were enacted, the matchless perfidy, and the horrible cuelty which prevailed, which seemed to crush their own ideal, the Romans were keenly alive to what men ought to be, not as rich or clever, high in dignity or commanding in power, but as citizens of a great commonwealth. But while they spoke of the public spirit, the valour, and the stern adherence of the Romans to the State, there arose before them the descriptions given by Gibbon, Milman, and Merivale (the rev. gentleman quoted from those writers extracts showing the profligacy which existed in the highest ranks of Rome). Was it worth while in Christian days to think of such a civilisation as that? He submitted that it was, and that it would be their own fault if they did not draw some useful lessons from the better side of the Roman character, for Rome produced great and

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good men, and laid down a high standard of human responsibility. It had a high belief in what man can do, and clear views of what man ought to aim at. And yet this high standard of Roman civilisation explained its final and complete collapse, for a nation could never with impunity be unfaithful to such a standard. Because Roman civilisation was false to its principles, there was no reversing of its doom.

Matthew Arnold.

THE *Cornhill Magazine* lately contained a contribution from the pen of Mr Arnold. The drift of it may be gathered from its title—"Puritanism and the Church of England." Mr Arnold's previous articles, it seems, have given offence; so, at least, we infer from the conciliatory tone of the paper under review. He is kind enough to come forward and say that he had only the best intentions in vilifying the Puritans as he did. He considers the Puritans as "an obstacle to progress and true civilisation;" his feeling toward them is "not one of ill will, but of regret at waste of power;" his desire "is a desire of comprehension." But he is sure that the "waste of power must continue, and the comprehension is impossible so long as Puritanism imagines itself to possess, in its two or three signal doctrines, what it calls *the gospel.*" Puritanism is mistaken; Puritanism keeps "pounding away at St Paul's wrong words, and missing his essential meaning;" and so Puritanism keeps outside the National Church. Mr Arnold regrets this; he wishes to see the old breach between conformity and non-conformity healed; that is why he penned his tirade against the Protestant interpreters of the Apostle Paul. "It was out of no sort of malice or ill will," he is careful to say, "but from esteem of their fine qualities, and from desire for their help, that we have addressed ourselves to the Puritans."

Mr Arnold, we suppose, has rightly enough divined the reason why the Dissenters do not belong to the Church of England. They hold what they regard as an uncompromising scriptural creed. Their faith in that creed must be shaken before they can consider any overtures for union—comprehension is the word—from Mr Arnold. And so Mr Arnold went to work to prove that their theology was all wrong. This was a very natural course for him to pursue, and is only open to the single objection of being a failure.

It has been alleged by those who speak for the Puritans, that the doctrines which Mr Arnold saddles on them are held by members of other churches as well—the Church of England, for example; that in giving the Puritans special credit for them, therefore, he is altogether too generous. Mr Arnold proposes to meet this objection by showing, first, "that the Church of England seems to have displayed, with respect to those very tenets which we have criticised, a continual power of growth, which has been wanting to Puritan congregations;" and secondly, "how, from the very theory of a historic or National Church, the probability of this greater national power of growth seems to follow."

The first proposition amounts to this.

The Church of England has always been latitudinarian in doctrine. Hers has been a policy of toleration, so far as dogma is concerned. On the other hand, the Puritans were always stickling for orthodoxy. Once the Church of England came near committing herself to predestination.

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The Lambeth articles of 1595 bristles with it. But Whitgift had to recall them, and came within an ace of a *præmunire* for his pains. Again, at the Hampton Court Conference, 1661, the Puritans insisted on predestination, and again the Church resisted. Last of all, the Savoy Conference, 1661, shut the door in the Puritans' faces, and the cruel Act of Uniformity soon followed.

All through this history the Puritans wished to tighten dogma—the Church to relax it. Different minds will construe the actions of the parties differently. Mr Arnold thinks the Church had an eye to progress; we think she was indifferent to truth. Mr Arnold thinks the Puritans were a set of narrow-minded bigots; we look upon them as the champions of Protestantism. Meanwhile, this bit of history to which he treats us does not help his case. For the same records which reveal the Puritans as stiffnecked on doctrinal points present the Church of England as unbending in regard to the Liturgy. The Puritans asked for a thorough reform, and got this for their answer—"It was the wisdom of our reformers to draw up *such a Liturgy as neither Romanist nor Protestant could justly except against.*" The truth is, that England was ready enough to compromise with Rome, but she had only abuse for the Puritans. As Mr Skeats, in his recent "History of the Free Churches of England," well says—"There is to this day a hereditary tenderness of feeling in the Church toward the members of the Roman Catholic communion, and an hereditary antipathy toward Protestant dissent. Separation from Rome is looked at with mournful regret: separation from Protestant dissent with holy pride."

The Church of England has always been indifferent to strict doctrinal statement. That is the fact. The Church of England "seems to have displayed a continual power of growth" with respect to doctrine—that is Arnold's way of putting it.

Meanwhile, let Puritans bear in mind that a wide-awake Englishman sees in them a hindrance to the spread of Rationalism, and for that reason wishes them absorbed in the Establishment. Let them remember that their hold upon the doctrine of justification is the leaven which will save Britain from a Socinianised Church. Now is the time for us all to heed the words of Wesley, at which Arnold sneers:—"*Plead thou solely the blood of the covenant, the ransom paid for thy proud stubborn soul.*"

We fear that there is too much room for Mr Arnold's prophecy that the Church of England will outgrow the doctrine of justification by faith; nay, we fear that his prophecy is a *vaticinium post eventum.* We are impressed with the idea that there are a great many in England whose faces are set toward a Socinian goal. And the Essay of Bishop Ellicott, in a volume entitled "The Church and the Age," just published, goes far to confirm our opinion. The demand made in some quarters for the removal of the Athanasian Creed and the Thirty-nine Articles is only a pulsation of this movement.

Extremes meet sometimes; and Mr Arnold finds support for his views in no other person than Dr Newman. The latter made use of the theory of development to prop up the doctrine of purgatory—the former uses it in the service of Socinianism. "A historic Church," he tells us, "cannot but allow the principle of development." Mr Arnold's development is neither more nor less than Herbert Spencer's evolution. It "must follow its own laws—may often require vast periods of time; cannot be hurried—cannot be stopped." That is his philosophy in a nutshell. It was the philosophy of Buckle too. But the latter never

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believed in free will, and so was more consistent than Mr Arnold, who does, or pretends to. Postulate development, and what follows? There can be no standard of truth. Truth, like everything else, is on the march. Nicene theology was good for its day. Augustinianism for its. Reformation theology for its. But what was true for the first, third, sixteenth centuries, cannot be true for the nineteenth. Part with the old, welcome the new. "Ring in the Christ that is to be." (What did Tennyson mean?)

It is surprising that both Dr Newman and Mr Arnold try to justify the dogma of development by appeal to Scripture. "The Bible is written on the principle of development." So says Newman, and Arnold quotes him approvingly—as if that proposition carried with it the implication that there is no end to development. Because God unfolded the plan of grace gradually, does it follow that He has given men the authority to make endless additions to it? Does the divine revelation amount only to this, that by the principle of development the same doctrine may be repudiated in the nineteenth century which was affirmed in the third century?

Is there no difference between formulating the doctrine of Christ's divinity out of Scripture passages, and manufacturing the dogma of purgatory out of whole cloth?

Mr Arnold is in no position to understand the principle of Protestant dissent. "The Church," he says, "exists not for the sake of opinions, but for the sake of moral practices." Arnold does not care a fig for scriptural theology, or scriptural polity. The Puritans do; nay, they consider that sound doctrine and scriptural polity are safeguards against lax morality, and we are inclined to the opinion that they are right. Mr Arnold thinks that "separation on plain points of morals" is justifiable; but separation on doctrinal points he has no patience with. The sale of indulgences was a moral offence, and that justified a break with Rome; "the doctrine of purgatory or the real presence did not." This explains how Mr Arnold can be so lenient toward the errors of Romanists. He does not believe in purgatory, or the real presence, or apostolic succession—not he. But he as little believes in the Divinity of Christ, or justification by faith. He wishes the Church of England to adopt a toleration policy, which will embrace the two extremes of religious thought—which will take in the ultra-Ritualist and the ultra-Rationalist.

So he says to the Church of England:—Relax your cast-iron Liturgy; let the Dissenters pray without the book or with. Let them preach in surplices, or Geneva gowns, or black coats. And then, with his eye on the Romanists, and that he may find room for them in the ecclesiastical omnibus, he says:—Don't let a man's belief in purgatory, or his worship of the Virgin Mary, or his belief in Papal infallibility, stand in the way of his being recognised as a member of the National Church, in good and regular standing.

Addressing Puritans, he says:—You have a great many fine points, and would really be an element of strength in the Establishment. Only you must not stickle so for predestination and justification by faith. Hold your own opinions if you will, but don't make them the platform of a narrow sectarianism. Don't make so much ado about scriptural polity. As far as that goes, half the Anglicans do not pretend that *their* polity is scriptural. "Adopt church bishops as a development of Catholic antiquity, just as you have adopted church music and church architecture, which are developments of the same."

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After reading Mr Arnold's essay we could appreciate all the better Bishop Ellicott's remark in the book already alluded to—to the effect that "there is a steady drift toward Socinianism, or what is euphemistically called a widening of the basis of the National Church."

We have a very decided antipathy to some of the tenets of the High Church party; but we are free to say that, on this question, we should vote with Pusey, and Liddon, and Moberley, and Trench, and Ellicott. With all their sacramentarianism we think that they are truer to Christianity than Jowett, than Stanley, than Maurice, than Kingsley, than Arnold.

National Degeneracy of France.

THE collapse of France in the late war has led one of her savants to investigate the proximate causes of the fatal degeneracy she then exhibited. M. Jolly, a distinguished member of the Academy of Medicine, has recently read a paper before that learned society, in which, with considerable show of reason, he attributes the powerlessness then evinced to the combined effect of Alcohol and Nicotine upon the national character. Tobacco, says Dr Jolly, although of only recent introduction, has gained upon its older rival. Imitativeness and "moral contagion" have done their work, until the use of this poison has penetrated everywhere,—has enslaved the nation, caused personal and racial degeneracy, enervated the entire army, and made it slow to fight, and powerless in action. The use both of spirits and tobacco has frightfully increased, and human depravity could scarcely devise a worse compound than the mixture of brandy and tobacco, which is the latest liquid novelty patronised by Parisian sensualists. We are accustomed to think of the Germans as great drinkers and smokers. In warfare, however, they are pitilessly severe against the crime of intoxication. The French consume more tobacco than any other nation. The cigar has become inseparable from almost every function of civil and military life. In this matter the proverbial French politeness is far behind that of England. On this side the Channel there are still certain places and seasons at which the most devoted slave of the pipe would not dream of smoking; but France has cast off all restraint. M. Jolly says, "She has found it simpler and easier to poison herself freely."

Tobacco costs Paris 500,000 francs a day—enough to find bread for two million people. The wild saturnalia of blood and destruction which has been held in Paris is, M. Jolly continues, only the natural result of the double intoxication of alcohol and nicotine. These two plagues have been more disastrous to fair France than war itself, and have contributed largely to the defeats of her armies. French soldiers, muddled and blinded by drink and tobacco, have fallen easy victims to the hardy Teutons. Wounded drunkards cannot be cured; all, or nearly all, die, whilst sober individuals with graver injuries readily recover.

Nervous diseases have multiplied. The increase in the number of lunatics Dr Jolly finds to be in definite proportion to the amount expended upon strong drink and tobacco. They are chiefly *of the male sex, and especially of the military profession*, *i.e.*, that portion of the population most given to the use of stimulants and narcotics. Such are some of the striking facts contained in M. Jolly's paper. They are certainly worthy of careful attention. It is wisdom to profit from the

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misfortunes of others by avoiding the errors which have caused them. Let the wreck piled on the French shore be a beacon to the English mariner. Let England to-day look to her own enormous and yearly increasing consumption of alcoholic liquors and tobacco, or, when too late, like France, with dissipation and degeneracy, she may find that she has sown the wind and reaped the whirlwind.

The Confessional.

THE following disclosures of the secrets of the Confessional are taken by the Rev. Dr M'Neile from a pamphlet written by a clergyman,—the Rev. L. J. Nolan,—who was once a Romish priest. Dr M'Neile says of Mr Nolan,—

"He was converted to the faith of the Gospel, and addressed several pamphlets to his Roman Catholic fellow-countrymen. He challenged inquiry, but no priest responded. He lived several years after his publication, but is now dead. His third pamphlet, published in Dublin, in 1838, at pp. 23–25, contains this statement:—'But, my friends, the most awful of all considerations is this, that through the confessional I had been frequently apprised of intended assassinations and most diabolical conspiracies, and still I dared not give the slightest intimation to the marked-out victims of slaughter. But, though my heart now trembles at my recollection of the murderous acts, still my duty obliges me to proceed, and enumerate one or two instances of the cases alluded to.

"'The first is the case of a person who was barbarously murdered, and with whose intended assassination I became acquainted at confession. One of the five conspirators (all of whom were sworn to commit the horrid deed), broached to me the bloody conspiracy in the confessional. I implored him to desist from his intention, but alas! all advice was useless. No dissuasion could prevail, his determination was fixed, and his only reason for having disclosed the awful machinations to his confessor seemed to have originated from a hope that his wicked design would be hallowed by previous acknowledgment of it to a priest. Awful to relate! yes awful! and the hand that now pens it shudders at the record it makes; a poor inoffensive man, the victim of slaughter, died a most cruel death by the hands of ruthless assassins. Oh! my dear Protestant countrymen, you will now naturally ask, whether am I or the perpetrators of the bloody deed most to be censured—I, who knew the murderers and the murdered previous to the act, I, who had met the intended victim of slaughter in the public streets but a short time antecedent to his death?

"'I must now proceed to the recital of another case.

"'It is that of a female administering poison to her parent. Her first attempt at parricide proved ineffectual, owing to an immediate retching that seized the man after taking the draught. The perpetrator of this foul deed came to confession and acknowledged her guilt; but circumstances proved that she only sought for priestly absolution to ease her mind and prepare her for a speedy repetition of the heinous crime. Again she attempted the act, and it proved successful. I was called on to attend the dying parent. The unnatural throes and convulsive agonies of the unfortunate man convinced me that the disease was of no ordinary nature. The previous confession of his daughter, who at the time made her appearance, rushed upon my mind, and suggested that

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the parent was a second time poisoned. From what I had known in the confessional, I could not even hint at the propriety of sending for medical assistance, for the Romish doctrine impressed inviolable secrecy on my lips, and prevented my giving the slightest intimation of the malady, whilst the poor parent, unconscious of the cause of his death, died in the most excruciating agonies. Oh, monstrous system of confession! Oh! thou iniquitous tribunal! Thou cloaker of crimes,—thou abettor of wickedness—thou brutal murderer.' "

Bunsen's Blunders.

The primitive Babylonian kingdom is declared in the tenth chapter of Genesis to have been Cushite. Baron Bunsen held that there were no Cushites out of Africa, and that "an Asiatic Cush existed only in the imagination of Biblical interpreters, and was the child of their despair." But an analysis of the earliest documents recovered from Babylonia has shown that the primitive Babylonian people, that which raised the first structures whereof any tract remains in the country, and whose buildings had gone to ruin in the days of Nebuchadnezzar, was (at any rate to a large extent) Cushite, its vocabulary being "undoubtedly Cushite or Ethiopian," and presenting numerous analogies with those of the non-Semitic races of modern Abyssinia. Hence, modern historical science, in the person of one of its best representatives, M. Lenormant, commences now the history of the East with a "First Cushite Empire," which it regards as dominant in Babylonia for several centuries before the earliest Semitic Empire arose.—*Rawlinson.*

The Papacy and the War.

While the Council sat, as, indeed, in the two previous years, the Pope never made a secret of his conviction that a great international conflict would be shortly kindled in central Europe. It would be a formidable ordeal, entailing intense suffering, but chastening the nations and restoring the moral balance of the world. It would do away with the religious and political abominations of the present period, and result in a Romanist revival of incomparable splendour and saving sanctity. It would be a thunderstorm gathered by the Almighty, and poured out upon the evil and the good to purify the atmosphere and dispel the poisonous vapours of rebellion and heresy. As often as in the course of the last few years peace seemed menaced, the Pope would refer to these prophecies, and speak of the coming crisis as imminent, while when the clouds broke and a moment's sunshine was accorded to the anxious multitude, he would shake his head, and sadly observe that there were breakers ahead, and that they could not hope to steer clear of them. Comparing the hints of the Papal organ with the personal opinions so often enunciated by the leading member of the Church, liberal Catholics easily arrived at the conclusion that the Œcumenical Council had been convened not without an eye to the political events of the day. Indispensable as it might appear to declare the Pope infallible, and raise him to the sphere of superhuman intelligence, it peeped out that the date for this *deification* had been chosen with a

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shrewd appreciation of the doings of this terrestrial race. If the Pope believed war to be inevitable, and if his papers looked forward to it as a guarantee for the triumph of the ecclesiastical cause, that war, it was obvious, must be waged by Catholics against Protestants, and lead to the defeat of the latter. In other words, France, who was then earnestly endeavouring to gain Austria's support against Prussia, was, in the Pope's opinion, sure to take up arms as soon as possible, and might, with equal certainty, be expected to be the victor. Heretic Germany crushed, and absolutism consolidated at Paris by military success, the day would have arrived for the head of an irresponsible Church to proceed from theory to action, and recover the ancient ascendancy of his predecessors in office. . . . To be ready for this grand opportunity the Council was convened in the nick of time, and invested its originator with every authority calculated to strengthen his position and assist his claim to universal supremacy. These opinions are very general among that portion of the German Catholic clergy who at first opposed the Council, and are now anxiously waiting for an occasion which shall permit them to discard it.—*Times' Berlin Correspondent.*

Was St Peter Twenty-five Years, or ever, even for a Day, Bishop of Rome?

Sir,—In the *Times* of to-day I see noticed a marvellous gathering of the so-called "Catholic Union," on Wednesday last, the 21st June. The object was the uniting of its members to send their congratulations to the Pope on occasion of his having on that day completed twenty-five years of his Pontificate, and so attained to "the years of St Peter," that is, of St Peter's supposed tenure of the Bishopric of Rome; its result being the transmission forthwith of the following telegram to the Pope:—"Catholica Britannorum Societas Beatissimo Patri sedem Petri tenenti, Quòd annos Petri vidisti pleno amore gratulamur."

I call the gathering marvellous, from consideration of the ill-suited relationship between the message sent and the parties sending. For, seeing that the members of the Union so assembled were not young children, or men notoriously weak in intellect, but men of grave years and a certain reputation in society, one might surely have expected that, before sending their congratulations to the Pope for having attained to the twenty-five years of St Peter's Roman episcopate, they would have taken care to ascertain that that tradition about St Peter is a demonstrated truth, and not, what it really is, a notorious myth and falsehood. Not so, however, with these gentlemen. It sufficed them that it was a Roman tradition.

Allow me to trespass at some little length on your columns, in order to show that not only was not the apostle Peter twenty-five years Bishop of Rome, but that he was never its Bishop even for a single day. I feel urged to this not merely from general considerations of the importance of the subject, and the too common ignorance and want of inquiry about it among both clergy and laity of the Church of England; but more particularly from having observed in sundry recent publications how the Petrine question, as between Protestants and Romanists, is too often put and argued on another and a mistaken issue; besides that, the evidence seems to me susceptible of being set forth

more exactly, strongly, and yet briefly, than I have seen it done elsewhere. By the mistaken issue spoken of, I mean that of representing as the point to be argued, the question whether or no St Peter was ever *at* Rome; not whether or no he was ever *Bishop* of Rome. So, for example, in sundry letters on the subject which appeared lately in the *Times*, with the heading, "St Peter at Rome;" so in the otherwise really valuable little book by Mr Maguire, bearing the title, "St Peter Non-Roman in his Mission, Ministry, and Martyrdom;" and so again, mainly, in a review of that book in the last number of the *Guardian*. Whereas, could it be proved that the apostle had visited Rome twenty times, but not that he had ever been Bishop of Rome, the Roman Popes subsequently could never refer to him as the head of their line; and consequently, on their own principles, could have no right to ascribe to themselves, as his successor, the all but divine prerogatives which (quite inconsistently with themselves) they suppose Jesus Christ to have bestowed on Peter, distinctively from the other apostles, in the representative character of *Rome's first Bishop*, and so head of the Roman Episcopal or Papal line. Nay, were it even proveable (which however it is not) that it was Peter who first founded the Christian Church at Rome, this would not suffice for the Papal theory. We know from the Book of the Acts that he did instrumentally found the Church at *Jerusalem*. But what Romanist ever thinks on that account of calling St Peter the first *Bishop of Jerusalem?*

In what follows it may be well for me to state first the SCRIPTURAL evidence, then the PATRISTIC, on the general question of St Peter's tenure *at any time* of the Roman Episcopate. After which a few words may be usefully added on the particular twenty-five *years* Petrine Episcopal theory; although, of course, the disproof, if made out, of the general will involve that of the particular. The public talk which there has long been among Romanists everywhere about this must make my notice of it very seasonable.

I. Preliminarily to my SCRIPTURAL evidence on the general question, let there be noted a few important dates from the Pauline chronology. They are dates approximately agreed on by the best New Testament chronologists; and for which full proof will be found subjoined to the Pauline chart in the Appendix to my Confirmation Lectures.

The dates to be attended to are the following:—A.D. 37, St. Paul's conversion;—A.D. 40 (as fixed by Gal. i. 18), his first subsequent visit to Jerusalem, to see Peter;—A.D. 43-4, Peter's imprisonment at Jerusalem by Herod Agrippa, shortly before Herod's death in 44;—A.D. 50 (being in the course of the 14th year after Paul's conversion, as stated Gal. ii. 1), the Jerusalem Council;—A.D. 55-6, St. Paul's writing of his Epistle to the Romans;—A.D. 59 or 60, Paul's arrival, and entrance on his two years' imprisonment at Rome; during which two years he wrote the Epistles to the Colossians, Philemon, Ephesians, Philippians;—A.D. 66, Paul's martyrdom at Rome.

This much premised, I ask,—

1st, Is it credible that, if Peter had visited Rome, and there founded the Christian Church in the six years' interval between Herod Agrippa's death and the Jerusalem Council, as Bellarmine would have it,—or indeed, if he had done so before Herod's death, in the three or four years' interval between that event and his previous first meeting with St Paul after his conversion at Jerusalem,—is it credible, I say, that in either case he would at that Council, when giving his views on the all-important question of the liability or non-liability of

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Gentile converts to the Jewish ceremonial law, have restricted his tale of the Gentile conversions that he had borne part and been interested in, to the single case of Cornelius, the Roman centurion,—without speaking of the Gentile Church formed by him in the great capital of the Roman Empire; just as Paul and Barnabus immediately afterwards delighted the assembled brethren by telling of the Gentile conversions in the comparatively little and unimportant Pisidian towns of Lystra, Derbe, and Iconium? Moreover, that, after such an achievement of Gentile conversions, he should then and there have recognised Paul's and Barnabus' more special missionary designations for the Gentiles, his own for the Jews? (Compare Acts xv. 7-10; Gal. ii. 7-9.)

2dly, Is it credible that in A.D. 55, if St Peter at that time had been at Rome, St Paul would in his Epistle to the Romans, then written, have omitted Peter's name in the long list of his salutations to Christians at Rome, Rom. xvi.? Or, again, that he would in the first chapter of that Epistle have stated his longing desire to see them, in order to his imparting to them some spiritual gift, if Peter, the prince of the Apostles, (as Romanists will have it, and consequently Paul's superior), had already lived many years at Rome, off and on; and this surely, not without imparting to them all such apostolic gifts, especially if Bishop of Rome? Besides that, in this same Epistle, Rom. xv., St Paul declared to them, as his plan of missionary acting, not to build on another man's foundation?

3dly, Is it credible that in A.D. 59, or 60, on occasion of St. Paul's approach to Rome, Peter, if there at the time, would have failed of being among the Christian brethren that went forth to meet him at Appii Forum or the Three Taverns? And yet, again, is it credable that those Jews from the Jewish synagogue at Rome who immediately after came to Paul on his arrival would have expressed their desire to hear from him about the Christian sect, as having previously heard little more about it than that it was a sect everywhere spoken against, supposing that Peter had been many years already off and on at Rome, as Bishop of the Christian Church there, and special Apostle to the circumcision?

4thly, Is it credible that from among the salutations sent by St Paul during his two years' imprisonment there, in the names of Christians at Rome to the fellow-Christians severally addressed by him in those four Epistles to the Colossians, to Philemon, to the Ephesians, then written, *i.e.*, from A.D. 59 to A.D. 61, St Peter's name would have been omitted as one of the senders, had he been then at Rome; and at Rome, moreover, as Bishop of the Christian Church there?

5thly, At the time shortly preceding St Paul's martyrdom, when again at Rome, about A.D. 66, could he have written to Timothy (2 Tim. iv. 11), "only Luke is with me," if St. Peter had then been there?

In fine, the inference from all this scriptural chronological evidence is that, if ever Peter visited Rome, it could only have been in the three or four years' interval between the end of Paul's first imprisonment at Rome and his second arrival there, and penning of the second Epistle to Timothy; or else shortly after the time of St Paul's writing of that Epistle, and near about the time of his martyrdom. In either of which cases, supposing that an apostle of Christ, with his original world-wide commission, could resolve himself into a mere localised Bishop (for which, however, there was most certainly no authority

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from Jesus Christ), then St Paul, as having first ministered there, would have been the first Bishop of the Church at Rome, not St Peter.

As to the Romanists' foolish question, "By whom could the Roman Church addressed in St Paul's Epistle to the Romans have been founded, if not by Peter?" the answer is obvious,—By the "strangers from Rome, Jews, and proselytes, converted on the day of Pentecost, on their return from Jerusalem; reinforced and aided by accessions continually of converts from the East, like Aquila and Priscilla, and brought by business, like Phœbe (Rom. xvi. 1, 2), or other causes, to the Roman capital.

II. As to post-scriptural PATRISTIC evidence on the question.

First, and by far most weighty in which, is that of Clement, himself really Bishop of Rome shortly before A.D. 100. Now, not only is he altogether silent in his Letter to the Corinthian Christians as to Peter's previous tenure of the Roman episcopate, but in chapters xlii., xliv. of his Epistle he distinctly recognises the difference between the apostolic and the episcopal office; and speaks of the apostles as everywhere, when they had founded a Christian church, appointing bishops *out of those who were the first-fruits of the gospel in that place.* Elsewhere, speaking of Peter's and Paul's labours and martyrdoms, he very distinctly notices St Paul's execution as ordered by the Roman government; but gives no such intimation as to Rome having been the local scene of that of St Peter.

Secondly, and more briefly, not a word is there as to Peter having been Bishop of Rome in their notices of that apostle, and of his martyrdom, either in Papias, A.D. 106; Justin Martyr, A.D. 140; Dionysius of Corinth, A.D. 170; Irenæus, A.D. 175; Clement of Alexandria, A.D. 190; Tertullian, A.D. 200; Caius of Rome, A.D. 212; or Origen, A.D. 230.

I believe that Cyprian, A.D. 250, is the earliest patristic writer who, by calling Rome the *Cathedra Petri*, seems to imply Peter's having been Bishop of Rome; that is, a writer in an uncritical age, who writes near two centuries after that apostle's death!

Cardinal Wiseman, indeed (Moorfields Lecture, viii.), endeavours to make *Irenæus* a voucher for St Peter's having first held the Roman episcopate, but only by dishonest misquotation of him. After stating, as an undoubted fact, that "Peter was the first Bishop of Rome," he thus, in inverted commas, quotes Irenæus as testifying to it:—"To Peter," as Irenæus says, "succeeded Linus; to Linus, Anacletus; then, in the third place, Clement." But Irenæus' real statement is as follows:—"They (the blessed apostles, Peter and Paul) having founded and built up this Church, committed the office of the episcopate to Linus."

So does Irenæus, like Clement of Rome, distinguish markedly between Peter's apostolic office and that of Rome's local Bishop; and moreover unite St Paul's name with St Peter's, both as co-founder of the Church of Rome and co-appointer of the first Bishop Linus.

III. After what has been said as to the utter want of real dependable evidence for the Romish fundamental theory of St Peter's having *ever* been Rome's first bishop, all disproof of his having held that episcopate *twenty-five years* is of course a work of supererogation. Yet the chief authority for this tradition, when inquired into, furnishes evidence so curious of its own absurdity, as well as falsehood, that I cannot noticing it, especially as I am not aware of any one having exposed it before.

The original authority, then, is to be found in Jerome's Latin translation of the Chronicle of Eusebius,—a translation made as late as about

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A.D. 400. In the original Greek of Eusebius, it is said, the clause exists not. In Jerome's Latin translation, however, against the date A.D. 44, or second year of the Emperor Claudius, the Chronicon has the clause following :—"*Petrus Apostolus, natione Galilæus, Christianorum pontifex primus, cùm primùm Antiochenam ecclesiam fundasset, Romam proficiscitur: ubi, evangelium prædicans, 25 annis ejusdem urbis episcopus perseverat.*" Strange to say, however, in the immediately preceding context of the same Chronicon there occurs against the year A.D. 38, or 23d of Tiberius, the clause following, which, I presume, is really Eusebian:— "*Petrus Apostolus Antiochenam ecclesiam fundavit; ibique, cathedram adeptus, sedit annis* 25."

So that, when but six years had expired of his asserted twenty-five years' tenure of the bishopric of Antioch, St Peter is made, in Jerome's edition of the Chronicon, to begin his twenty-five years of the bishopric of Rome!!

In conclusion, Mr Editor, had I not reason to call that gathering of the "Catholic Union," which met last Wednesday, to send formal congratulations to the Pope on his having attained to the twenty-five years of St Peter's Roman episcopate, a marvellous gathering? How is such intense absurdity on the part of grown educated men to be accounted for? Yet more, how account for Romanists building their whole religious faith on what I have shown to be the demonstrably false hypothesis of St Peter's having been, at anyrate, for some time ere he died, distinctly the first Bishop of Rome?

"We have set our lives upon that cast;
And we will stand the hazard of the die."

After much and long consideration of such subjects, I have come to the conclusion that nothing can account for it but what the Divine Spirit of prophecy dictated to St Paul respecting the great predicted apostasy of the Roman Antichrist, "Because they had not the love of the truth, God shall send them strong delusion, that they should believe the lie." I shall take care to send a copy of this to Dr Manning, and see whether he still, as he has done before, shrinks from encountering the question.

23d June. E. B. ELLIOTT.

P.S.—The delay of the printing of this letter enables me to note the report given in the *Times* of June 26, of the Papal celebration of the great event at Rome itself. Among other things, this was done by a commemorative tablet, consisting of a medallion portrait of Pius IX., supported by two gilt angels, immediately above the bronze statue of St Peter in the great cathedral, with the inscription following:—

"Pio IX., Pontifici Max.
Qui Petri Annos
In Pontificatu Romano
Unus Æquavit.
Clerus Vaticanus
Sacram Ornavit Sedem.
xvi. Kal. Quint. A. MDCCCLXXI."

[We extract the above from the *London Record.* It will be interesting to our readers just now, when the discussion on the question is going on in Rome.]—*E. Q. J. of P.*

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Poetry.

NOT IN VAIN.

It tarries long, and seems to say,
God hath forgotten me.
Yet shall it come, and when it comes,
Good shall the answer be.

It seemeth sad so long to watch,
Thus tossed on stormy sea;
But day shall break, and when it comes,
Good shall the answer be.

Weary of sin and strife, the soul
Cries out in vain to thee;
Yet not in vain; deliverance comes;
Good shall the answer be.

The night is long, the sky is dark,
In fear we bow the knee,
Pleading for light; it comes at last,—
Good shall the answer be.

The battle goes against us, yet
We fight and will not flee;
Help, Lord! He hears: and when it comes,
Good shall the answer be.

How long! the widowed Church thus pleads
In hours of agony.
But not in vain; her cry is heard;
Good shall the answer be.

How long! Creation cries in bonds,
Still longing to be free!
The groan is heard; and when it comes,
Good shall the answer be.

NOTICE.

All readers of this Journal are most earnestly requested to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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JULY 1872.

ART. I.—HUMAN APOSTASY.

"DEPART from us, for we desire not the knowledge of thy ways," has been the voice of humanity, since man allied himself with Satan and turned away from God.

To be without God has been his desire. To have a world all to himself, without God to trouble him or control him, has been his aim. To flee from God was his first impulse; and it shall be his last. To be anywhere in the world where God is not, is the object of his life.

How this feeling is to work in the last days, and how man is to succeed in getting quit of God, and in being a God to himself, a short time will show. For there are signs in our own day of a very rapid development of this innate hostility of fallen man to the God who made him.

Our Lord's parable of the Prodigal Son, though not prophetical, gives us an insight into this state of mind. The first part of it is an exhibition of the human heart in its departure from Him who made it for Himself. (See Luke xv. 1, 2, 12, 13.)

The thoughts coming up in the minds of these Pharisees were very much those of Adam, when he rushed into the thick groves of Paradise to hide himself from God. In him they were natural; just what might have been looked for, seeing God had as yet made known nothing of His grace. In the Pharisees, they were not what were to have been expected from men who had before them the history of ages of grace.

These thoughts were evidently such as these: "What com-

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munion has light with darkness, or darkness with light? What has the good to do with the evil, or the evil with the good? What has righteousness to do in the neighbourhood of sin, or sin in the neighbourhood of righteousness? What has God to do with the sinner, or the sinner to do with God?"

Christ's answer to such thoughts, as spoken in these three parables, is very direct and full. It meets them at all points; and not merely silences them or turns their edge, but gives us, in their place, such a declaration of the true state of the case, as would seem to make it impossible that such surmises and suspicions should ever arise again; lifting off another fold of the veil from the character of God, and bringing out more brightly the features of a grace as inconceivable as it is truly divine. Christ's answer is manifold, omitting no one thing that the reasonings of self-righteousness could rest upon; yet taking a shape so simple, that it carried in it glad tidings of great joy to the publican, while it refuted and rebuked the proud murmurs of the Pharisee.

He shows that light must have transactions with the darkness, else it cannot do its office, nor act *as light*, seeing that the property of light is to dispel darkness; and that darkness must transact with light, otherwise there can be no hope for it. He tells them, that the good has much to do with the evil, in order that it may have an opportunity of unfolding itself; and that the evil has much to do with the good, in order that it may not remain for ever evil. He reminds them that righteousness has much to do in the neighbourhood of sin, and sin in the neighbourhood of righteousness; that thus meeting each other, the stronger may overcome the weaker. He declares that God has to do with the sinner, and the sinner with God; nay, that just as the shepherd cannot do without his sheep, any more than the sheep can do without the shepherd, so God cannot do without the sinner, even as the sinner cannot do without God; the one being strangely necessary to the joy and the glory of the other. Christ's argument is not that the son has lost a Father, but that the Father has lost a son. The son's heart, in his wanderings from his Father's house, has a void in it which cannot be filled by any save the Father; yet the Father no less feels a blank in His heart and house, which none but the son can fill; and to the vacant place in the family dwelling, the vacant seat at the family table, the eyes both of Father and son do not cease to turn. There is one joy less to both without each others' fellowship and presence. Strange truth! Yet three times repeated in this one chapter, by three parables. Strange truth! Yet as true and blessed as it is strange. We divide this truth;

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believing one part, while rejecting the other. We admit at once the joy which the sinner must have in God; we are slow of heart to believe the joy which God has in the sinner. We think how much the son must miss the Father, we forget how much the Father must miss the son.

The Pharisees wronged both God and Christ. They said of God, "He would not have done what this man has done; He would not have received sinners." And they said of Christ, "He cannot be of God, else He would not have done this." Christ's answer is, "God would have done this very thing, for His thoughts are not your thoughts, nor His ways your ways, and the fact of your thinking it wrong, is no reason for its being wrong; nay, it is just what you yourselves do in common things—in the case of a wicked son; nay, in the case of a sheep straying from your fold." Then, further, Christ's answer as to Himself is this: "This thing against which you murmur is just the thing which God has sent me to do—just the thing which shows that I am truly from God,—just the unfolding of my character, and the discharge of my office, as sent out by that God whose holy love yearns over His unhappy wanderers, and yearns the most over the unhappiest and unworthiest of them all."

Thus Christ meets the murmurs of the Pharisees, and vindicates Himself. He had taken up no false position, nor been guilty of any inconsistent or unworthy step. He had acted as the physician, seeking out the sick, not the whole. He had done what the shepherd does when he goes after his lost ones. Nor could any amount of sin, in these publicans, make it wrong in Him to receive them. Man's poor love may shrink from touching the unclean; not so the mighty love of God. The difference between sinner and sinner was too slight to make Him turn away from some who seemed to human eyes worse than others. That grace that can stoop to any can reach the worst. For grace does not take the measure of sin before determining to deal with it. Grace approaches sin, simply as sin, without once entering on the question of its dimensions, or asking whether it be great or small. God does not stand on ceremony in dealing with sinners, and receiving back His lost ones. In dealing with *any of them*, He shows the way in which He is willing to deal with all.

It is as lost ones that He treats them. They who have gone miles or leagues from home, and have remained away for years, are *lost*, and so also are those who have but stepped across the threshold, and been but an hour from home. They are both *lost*, and as such must be dealt with. The distance and the time do

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not affect the question. It is the simple fact of their having left God: "all we like sheep have gone astray" (Isa. liii. 6). It is upon this that these parables turn. The noticeable feature in each of the illustrations is, that the thing spoken of is *lost.* It once belonged to God; but it is *lost,* and as such He seeks it. It may have gone, no one knows whither, but still it is His; still it has its value to Him, even though to no one else —like some heir-loom, some family relic, however poor. It is still worth the having, and worth the seeking, and worth the taking back.

The shepherd has an hundred sheep; surely he will not miss one; he will say, Let it go. Not so. He misses it; the remaining ninety-nine do not make up for it. Nay, he will risk them; he will leave them unprotected in the wilderness, in order to go after the lost one. And on his successful return, his joy is not over the ninety-nine that were never lost, but over the one that is found. Just as, hereafter, his exultation is uttered not over the beauty of a Paradise that was never lost, but over the far more wondrous beauty of a Paradise regained for ever. Such are God's feeling towards the sinner. Such are His yearnings over the wanderer. Such is the reason of Christ's errand to the publican,—the explanation of His friendly, gracious intercourse. He is seeking the lost.

But the woman has *ten* pieces of silver,—just *ten,* not a *hundred.* She loses *one;* and immediately the lost one engrosses all her thought. She cannot afford to lose it. At any amount of trouble she must recover it. The sheep can easily be seen by the shepherd on the broad plain or on the exposed hill-side, so that it is not difficult to get hold of it, if only he is willing to traverse the *distance.* But the piece of silver is small, and hidden from the eye. It lies in some corner, or under some old lumber, or covered with dust, so that the difficulty of finding it is much greater than in the case of mere distance. But no trouble is grudged, no search is thought too diligent and minute, in order to find it. And oh, what trouble and toil has God bestowed upon His lost pieces of silver! What lighting of candles, what sweepings of the house, what upturnings of its lumber, what raising of its dust, in order to find His lost ones! He searches every recess of earth,—every village, every city, every lane, every chamber; overturning everything, and thrusting in His lighted candle into every nook, that not one of them may be overlooked.

This, however, is not all; and the last of the three parables brings forth something more. The first two are illustrations taken from objects in regard to which no *guilt* can be affirmed.

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There is loss to the owner in both of them, and hence the desire to recover his property; but there is no sin either in the sheep or the coin. Hence, it might be said, All this is true, but it does not quite meet the case; for man is not only *lost*, but *guilty*. Does God care for the *guilty?* Will He not count it dishonour to seek them, or to receive them back to His house? The third parable is the answer to this question; and most distinct as well as blessed is the answer. Guilt does not alter the case. It does not make God less anxious to recover His lost property, nor alter the value of that property in His eyes. It only adds another element to the character of "lost." It only makes the object more truly and more thoroughly "lost," and therefore more completely one of those whom it is God's joy to save, and for whose recovery He grudged not to send His only-begotten Son.

He had spoken of a *hundred* sheep, then of *ten* pieces of silver; but now, as He gets to the very point of His argument, all needless accessories are thrown aside, and He speaks but of *two*,—two sons, two beings, with a conscience and a heart, and who, therefore, could not but know what sin is, what filial unkindness is, and what is rebellion against a father and a father's law.

It is of *sons* that He speaks,—affirming at once our relationship to God, and pointing us back to Old Testament revelations of the same truth, "Have we not all one Father? hath not one God created us?" (Mal. ii. 10.) The filial relationship may in one sense be called the first and the oldest, being that in which the angels stand towards God, and being that in which Adam stood towards God (Luke iii. 38). Looking at our race in the connection of its members one with the other, the marriage relationship may be called the first—the very root of all. But considering man in his connection with God, the filial bond is the first and oldest—the true root of all the rest. In referring to the Church's connection with Christ, we speak of marriage; but in describing the relation of man to God, we speak of sonship. Hence it is, that while under one aspect the redeemed are the bride of Christ the Son, under another they are the sons of God the Father, as if recovered sonship were our highest joy and glory:—"Behold what manner of love the Father hath bestowed on us, that we should be called sons of God!" (1 John iii. 1). It was sonship that we despised; it is sonship that He bestows. It was from sonship that we went astray; it is to sonship that He leads us back.

This declaration of God's Fatherhood is blessed indeed. Whatever it may seem to us, it is something which has value

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in His eyes. We underprize and forget our sonship; He values and remembers His fatherhood. It seems a light thing to us to break the bonds of sonship; it is no light matter to Him to tear asunder the ties of fatherhood. When we had disowned Him, He refuses to disown us. He still acknowledges the name of Father, and yearns over us as His offspring. Nay, and in order to re-knit the broken bond, He spares not His only-begotten Son, but gives Him up to the cross and to the grave, that thus the lapsed sonship might be recovered for us, and the lost fatherhood restored to Him.

The feelings of fatherhood are amongst the strongest which the heart knows. They are not easily cooled or broken. The estrangements that rend other bonds asunder leave this unshaken. It is the evergreen among the withering flowers of earth. Frost, ice, snow, storm, assail it in vain. It survives them all. How indestructible is this love of fatherhood. How vital, how tenacious! Other loves cool down, or die out, or are supplanted, so that the heart ceases to feel the blank, or bleed over the separation, or feed upon the bitter memories of disappointed affection. But this remains the same. No distance, nor coldness, nor ingratitude, can ever alter the yearnings of fatherhood, or make the parent cease to remember the child. And He who made a father's heart, and made it, too, after the likeness of His own;—He who knows well what are the depths of that fatherly heart, has given us, in this parable, the affection of fatherhood, as that which most nearly resembles His own;—resembles it in its vitality and tenderness, and power to survive every form of ingratitude and repulsion.

The father of our parable has but *two* sons,—no more. His affection was not scattered nor divided, but concentrated in all its strength upon two, as if to intimate how intensely the undiluted and undiminished fulness of the divine fatherhood yearns over His offspring here; for "we are His offspring" (Acts xvii. 28), and, as such, we can take the parable home most truly to ourselves. The interest or affection of which we are partakers, is not that which is divided among *ten* or a *hundred* objects, but that which is fixed on *two* alone. Such is the love of God!

He has but *two* sons. These two are His treasure, His gems, His all. He might have spared one out of a hundred; but one out of two is more than He can afford to lose, even were His affection less than it is. To take away one, is to spoil Him of half His property; nay, to rob Him of half His heart. We may not miss one star among ten thousand; but were there only two,—how we should miss it! It would be like blotting

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out half the heaven. The one star might not miss the other, or might like better to be delivered from rivalship, and left shining alone. But the eye that had looked at it and loved it for a lifetime, would feel the blank which its disappearance could not fail to cause.

He had but *two* sons. There was surely enough of love and enough of blessing for two! There was room enough in the house, room enough at the table. Surely neither of the sons could complain. There was no excuse for leaving,—every reason for remaining. Home still was home; sonship was still sonship; and there were but *two* to share the whole of the father's heart. What excuse, then, could there be for murmuring in either? What ground of dissatisfaction? What conceivable motive to forsake their father and their father's house? Had any shadow ever darkened that dwelling? Had any frown made that countenance less loveable, less attractive? Had any word been spoken to raise anger or terror in his children; or was there something left unspoken that might rankle in their bosoms? Had anything been done or threatened, which made home uncomfortable or unsafe? Was there any risk of failure or coming short in the paternal treasury? Could any uncertainty arise as to the future? as to the standing of the sons, or the dealings of the father?

None of these things could be said or thought; least of all by the younger son. For his special inheritance, he knew, was the father's love. His elder brother had the birthright, and to him the property would belong. But the younger, though he had less of the inheritance, would not have on that account the less of love; nay, may we not say, he might count upon more? This was *his* treasure, *his* patrimony; and regarding this there could be no misgiving as to the present, and no fear as to the time to come. The elder brother might have forebodings as to the stability of his heritage, for it was perishable, and subject to the changes of time; but the younger brother could have no suspicions as to any change in his possession, for it belonged wholly to the region of the imperishable, the unfading and the unchanging. Many chances might befall the family estate, of which the elder brother was the heir; but no such chances could affect the father's love, which the younger knew that he so surely possessed.

These are some of the considerations which show the exceeding guilt as well as folly of the younger son. He was without excuse in leaving his father's house. And, possibly, it was with some such considerations in view that the Lord fixed on the younger of the two as the transgressor.

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Yes, it was the younger of the two that said to his father, Give me the portion of goods that falleth to me. No plea is urged. He does not plead ill-treatment, nor partiality, nor neglect. There was nothing either in his father or in his brother to lead him to such a step. He had nothing to complain of; for he had known nothing but love. Yet he speaks of leaving! How strangely must such a proposal have sounded to his father's ears! In either of his sons it would be strange; but in his beloved Joseph, in his Benjamin, the son of his right hand, it was incredible!

Yet so it is. The joy of his heart, the desire of his eyes, is no longer to him what he was. He is dissatisfied. He does not indeed *say* so, but he implies it. He means to do so, but he dare not. He does, however, what is really the same thing —he makes formal request for his legal portion to be given him without delay. This is something new, and quite unaccountable. Has he quarrelled with his father? Has his father wronged him? Does he dread injustice at his father's hands? No. But still he must have immediately all that he is to have hereafter. He will not wait either his own majority or his father's time.

How is this? Whence has it arisen? Is all right in the family?

Let us mark, that nothing glaringly wrong is imputed to him. He simply, though coldly, seeks his own. He does not crave more than his own. Just his own, no more,—this is what he asks. His legal portion,—that which he has a right to,—which his father cannot deny: merely that; no more. He is not yet the prodigal, or the profligate, or the profane.

Where, then, lies the evil or the sin? It lies not in the mere request, but in the state of feeling which it indicates. The request is a very heartless one. It reveals the deep selfishness that was springing up within him and supplanting filial love. His heart is no longer in the place where once it was; and this wrong position of his heart is too plainly intimated by his request. He has ceased to enjoy his father's company, and to delight in his father's love. That father is no longer the chief object of reverence and affection. He has begun to prize his goods more than his father. He is dissatisfied with home. He has no longer any pleasure in sitting at the family table, or tasting the fellowship of the family circle. He has become already an alien in heart. The tie of sonship is not yet broken; but it is slighted. He has ceased to be a son in heart, though the decisive step of casting off the name of son is not yet taken.

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And this is sin! Not outward, but inward. No evil word, nor any wrong step, nor hateful exhibition of licentiousness—none of these can we point to. It is the alienation of heart that begins to show itself. That heart is out of its place. It no longer beats true to God. It has ceased to enjoy Him; it no longer prizes His love. His gifts it seeks, but it seeks them for the purpose of turning away from Himself. Its object is so to possess and use His gifts as to be able to do without Himself.

And this is sin! The preference of gold to God. The love of pleasure instead of the love of God. Joy in the world, as the substitute for joy in God. The soul's prizing of the creature above the blessed Creator! It does not take much to make sin. A stray wish will do it. An alien thought will do it. How subtle as well as how terrible is sin!

And sin is *guilt;* drawing down condemnation, and incurring punishment. It is no mere misfortune or disease, as some would have it. It is no mere imperfection of our being, out of which the world is gradually working its way upward, just as civilisation is supposed to rise out of a previous state of savage life. It is *guilt;*—guilt, regarding which it is written, "the soul that sinneth, it shall die,"—guilt, calling for judgment,—guilt, whose penalty is eternal woe,—guilt, which nothing can atone for save the sacrifice of the Divine Substitute upon the cross,—guilt, which nothing can wash away save the blood of the Lamb of God,—that blood which cleanseth from all sin,—that blood which is the basis and the seal of all reconciliation between God and man;—without which God must remain for ever the condemning Judge, and man the sentenced criminal, the alien from God, and the exile from His home and His kingdom.

Does the father see the son's meaning in this request which he has made? Does he fathom his real design? The son has not spoken of leaving; does the father understand that this is his object in craving his patrimony?

It is not said that he does. But this matters little. It is not the leaving or the staying that is the first or chief point of notice. The choice between his father's house and the far country is not the main thing in question; no,—that is something posterior, something subordinate, something naturally flowing from a change which had already taken place within.

"Does he mean to *leave* me?" This assuredly would not be the first thought rising in the father's mind at hearing the cold request, "Father, give me the portion of goods that falleth to me." Would it not be: "He has ceased to *love* me; he cares only about my money; he prefers my goods to myself." Yes;

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thus the father would understand his son. This is the interpretation which he would put upon the request. Bitter and sorrowful would be the thought; but what other conclusion could even parental tenderness suggest, what other construction could even the largest charity devise?

It is this thought: "He loves me not, he is no longer my son in heart, and I am no more his father." It is this thought that is the key to the simple statement of this clause, "He divided unto them his living." He does not utter a word. He receives the younger son's proposal in silence, and acts upon it in silence. It has gone to his heart. It tells a most bitter tale of heartlessness. Had it meant less than this, he might have spoken, he might have wept, he might have upbraided, he might have been angry, he might have remonstrated. But his lips are silenced. He cannot speak. The proposal is the intimation of something so overwhelmingly sad. Had it been some piece of misconduct, however bad, reproof and expostulation would have been resorted to; but of what avail is it to remonstrate for the want of love? It is a hopeless case. It must just take its way. Argument and admonition are vain. The only way in which you can meet a case like this, is not by the exhibition of displeasure, but the bringing forth of more love, so as to win back the lost heart to love. But the time had not come for this. The evil must first be allowed to show itself. The son must go the whole length of his heartlessness, and reap its fruits of sorrow.

It was thus that God dealt with man in Paradise. When Adam coveted the fruit, he showed too clearly how the sad estrangement from God had begun. The gift had come in the place of the giver. Love had given way. Yet God does not smite the transgressor. No earthquake swallows him, nor fire consumes him. God lets him have his own way, He suffers him to take what he desired. He was silent. It was with unspoken grief that He looked down over alienated man. "It grieved Him at His heart" (Gen. vi. 6). God's silence is as terrible as His speech, perhaps even more so. At least it is more touching and more solemn. His silent sorrow, in looking down upon alienated man, upon a ruined Paradise, upon a desolate earth, is as affectingly parental as it is truly divine. The loss of man's affection was too great an evil to be spoken of. The alienation of a heart which He had made for His own dwelling, His own temple, was something which could only be mourned over in silence.

How little have we ever thought what it must be for God to lose the love of one human heart, how much more to lose the

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love of millions. Yet surely there must be truth in this, when we remember that what He has so specially asked of us, as the summing up of all His commandments is, "Thou shalt love the Lord thy God with all thy heart." Ah, surely, He who has thus laid claim to our love has done so in earnest. He expects it, He wants it, He appeals to us for it, with nothing less will He be satisfied. The father of the prodigal utters no lamentation over his son's lost love. But does he feel it the less? Are not they "the silent griefs that crack the heart-strings?" And is it not so with God? With what overpowering, yet touching solemnity, does His silence speak to us! The time for speaking more fully had not then come. Man must first reap what he had sown. He must first feel the emptiness, the desolation, of a heart from which God has been cast out. Then God comes in, and exhibiting Himself in more attractive loveableness than before, wins back the alienated affections of man.

In the father's silence there is no refusal of the son's request. He does what he is asked to do. He gives what he is asked to give. He does not grudge the property; nor is his silence caused by any unwillingness to part with his possession, nor by any desire to delay the granting of the request. He might have raised difficulties,—legal objections,—for the real meaning of the son's proposal seems to be, "Give me *now* that patrimony which must ere long fall into my hands as a matter of course." He might have said, "Wait till the time arrive, and you shall have it." But he does not. He takes up no technical objections,—he throws up no obstructions of what kind soever. For what value is the mere money in his eyes, now that the *heart* has already taken itself away? To retain or to regain that heart, he would give much. What would he not give? All his goods twice told. But now that this is gone, of what avail is it to retain the gold? Would refusal of the request win back the heart? Would raising legal hindrances rekindle the flame of extinguished affection? Would the postponement of the petition tend to soothe the bitter pang of slighted love?

No. The son has ceased to love his father, and to care for home. This is all that the father knows, or cares to know. All beyond this is of no concern and no importance to him. He has lost a son. Of what avail is it to retain the goods? Let them go. The sooner they are gone the better. They were possessions solely designed for his use; and, since he has gone, let them go with him. Above all, let him not think that I care for these goods, or think them worth the having, since my son is gone. They existed for him. They were only

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precious for his sake; and since his love is lost to me, let him know that the goods are not worth the retaining. It was himself, his love, I cared for;—let him know this;—and let him know it by my ready surrender of all that he asks.

Was not God speaking thus to our first father, and to our race in him, when He gave him up the possession of the earth. Man, in taking the fruit, was just saying, "Father, give me the portion of goods that falleth to me." And God at once granted the request. He divided unto them His living. Grieving over the loss of man's love, He will let man see that all else was of secondary importance to this love. Since man has set his heart upon the gift in preference to the giver, God says, Let him take it. He has taken away his heart from me, and set it on my gifts instead of myself; let him take the gifts, and in taking them let him know, that there is not one of them which I would not give ten times over for that which no gift can purchase,—love to myself,—the love of a son; and, more than this, let him know that though he has withdrawn his affection from me, I have not withdrawn mine from him,—that I still yearn over him, in his alienation, with a love that is still as large as ever, and as ready to pour into his bosom gifts beyond measure greater and more precious than those on which he has set his heart (John iii. 16).

But there is more than this in the expression, "He divided unto them his living." It is not all grief nor all love that is here. There are both of these, as we have seen, but there is something besides. The father is now taking the first step towards the righteous discipline and recompense of which the narrative contains the unfolding and the result. He is saying, "He is joined to his idols—let him alone." He is giving him free scope to act according to his own wishes, and to carry out his own plans. Had he sent him away empty-handed, the son would have gone away fretting, and might have complained that he had not got justice. In after scenes, when suffering the sharpness of the famine, or eating the sour husks out of the swine's trough, he might have said: "Ah, this is all my father's doing; had he given me what I asked, it would not have been thus." Thus he would have flung off the discipline, and shifted the whole blame from himself to his father. But the father's prompt compliance with his request hinders this. He has nothing to murmur at. He has nothing at present to complain of, and can have nothing to reflect upon in after days, when he is reaping what he has sown. If he is undone, he is himself his own undoer. Thus God says to man, Take what you desire—take the whole earth, and see what it will do to

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you. You shall have all that you ask, unlimited and unhindered, and you will then prove for yourself the value of that which you have chosen for your inheritance.

Why did not the father refuse a gift so fatal, so disastrous? For reasons such as those which we have already indicated, but specially for this, that the son might prove the emptiness of his own choice, and his short-sighted selfishness, in preferring his father's goods to his father's love. The father's refusal would not have won back the love of his son, whilst it would have prevented the son's realising the full extent of the poverty and misery which he had chosen for himself, in preferring the perishable possession to the imperishable love.

The sooner he knows the amount of his poverty the better. There is the greater likelihood of his returning to that love which he had so thanklessly forsaken. The sooner he reaches the woeful limits of his desolation, the sooner will he hasten back to the home which he had so ungratefully despised. And if that heart and that home be still open to receive him, there is still some hope left that the sorrowing father may yet embrace his returning son.

It is thus that God gives us the "goods;"—not that we may rest in them, but may be the sooner brought to rest in himself. Man's estrangement from God is, no doubt, *sin*, unutterable,—awfully malignant is its nature, and hateful, beyond conception, to God. For sin is a real thing, and not a mere name or legal fiction. But it is not so much the intrinsic character of sin, as its consequences to man himself, that are brought before us in this parable. It promises so much for man, and it does so little! It looks so fair, and it is so hollow! It guarantees riches, and it lands us in poverty,—eternal poverty. It speaks of pleasure, and it presents us in the end with sorrow,—everlasting sorrow.

God knows this; and while He does not withhold the gift, He forewarns us of the misery of our choice. He says, "Take the earth, which I created for you; the whole earth, if you will, from its deepest mine or cave to its topmost mountain-peak; but what will it do for you without my love? Take all its gold, what will it do for you? Take its pleasures, what will they do for you? Take its learning, what will it do for you? Take its power and pomp, what will they do for you? Or, what will the whole round earth, with all that it contains of wealth, and mirth, and greatness, do for you without my love? Will its sunshine be very bright without my love? Will its skies be very fair without my love? Will its verdure be very green and fresh without my love? Will its fruitfulness satisfy with-

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out my love? Will its homes be homes of gladness, homes of true-hearted contentment and tranquillity, without my love, to overshadow, to bliss, to consecrate, to gladden thee by day and by night?

The son has now got the desire of his heart. His portion of goods has come into his own hand, so that he may do with it and with himself what is best in his own eyes. He has loosened himself from his father and his father's house, so that he may count himself free to go or to stay.

Yet it is not the possession of the goods alone that the son seeks. Had he got all that, and been so restrained in the use of them as to be compelled to enjoy them at home, he would have thought himself but half-possessed of them. The possession of the goods would not serve his purpose if he must use them under his father's eye.

It was not always so. Once his father's presence doubled all his joy. Life was not life if not spent at home. The paternal smile was the very sunshine of noon; the paternal frown was the shade of midnight. He would not have taken all the inheritance, if he could only have it by foregoing his father's fellowship for a day. But now all is changed. His heart no more beats true to home and kindred. The fellowship which he once enjoyed is now pain and weariness. He can enjoy nothing because of that very presence which once doubled his enjoyment of everything. If he is to be happy either he or his father must leave the dwelling. His portion of goods will be nothing to him unless he can banish his father or carry them off to some far land where the very name of father might be unheard and the memory of home effaced.

The evil is thus a twofold one; of which both parts are truly sad; but the latter the sadder and more hateful. In the first, we have the preference of the patrimony to the father. In the second, we have the impossibility of enjoying even that patrimony in the father's presence and the neighbourhood of home. To say of a son he has ceased to love his father, is to say something bad and awful. To say that he prefers his father's money to his father himself, is to say something worse and more awful. But to say, that after he has got all the money that he can obtain, that he cannot enjoy it in his father's company or neighbourhood, is to say what is the worst and most terrible of all.

Having got hold of the goods, his next object is to place himself in circumstances such as shall enable him to enjoy them to the full. He must disengage himself and his newly-acquired property entirely from parental observation or control. Unless he can accomplish this, he must be miserable.

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Will he be happy thus? Not likely. But he does not ask the question. He will be delivered from the oppressive gloom of home. He will be at liberty to act as he pleases. He will have no old customs or family rules or paternal admonitions to check him. This is all he sees at present. He has made it *impossible* to be happy *with* his father; and therefore he must so dispose of his goods that he may have some chance of being happy *without* him. He may not succeed; but he must make the trial. To remain is misery.

How little has he gained by his "goods!" They have done nothing for him at home; and it remains to be seen whether they will do anything for him elsewhere. How little of real worth they must have, is evident from the fact that they refuse to yield the treasures of happiness supposed to be contained in them, till they are transported to some foreign region. "Take us hence, they say, take us hence; we can do nothing for you here; you bought us at the cost of your father's love, and the presence of that love destroys our power to make you happy." What value, then, can they possess? How *poor* has the possession of them made him, when it has turned home into a gloomy prison, and a father's presence into bondage and torture. It has now become a matter of *necessity* that he should leave home and carry his goods along with him. The father does not banish him. But he has brought himself into a position in which banishment has become indispensable, as the lesser of two evils, and as his only chance of being happy. Miserable son,—whose only hope of securing the poor amount of happiness which gold can give, is to turn his back on home, and make himself an exile from his family for ever. Miserable happiness that can only be tasted in the land of the stranger, beyond the echoes of home-voices, and outside the circle of family sympathies and loves.

Thus it is that the sinner gets his heart's desire; and, having got it, finds that it has only laid on him an additional necessity of turning away from God. First it was that he had ceased to love God, and therefore did not desire his company; now it is that the only possibility of enjoying his pleasures is in the absence of God, and that therefore that absence has become a necessity. At all hazards, God must be kept out. His presence is an intrusion which darkens, blights, mars everything. According as God made him, man can only be happy in God; according as man has made himself, he can only be happy when God is away from him and he from God.

Man chooses the world in preference to God, and says, Let me drink its cup, let me buy its land, let me possess its gold,

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let me sit down at its feasts, let me share its mirth. These are my gods,—this is my heaven. God says, Be it so,—take your fill, have your own way. Man does so, but scarce has he begun to do so when he finds a hindrance. The first and great obstruction is God himself! Strange impediment in the way of a sinner's happiness! Yet so it is. He cannot enjoy his possessions or his pleasures for God! He could be happy, were it not for God! He could eat, drink, and be merry, were it not for God! He could relish the wine when it is red in the wine-cup, were it not for God! He could laugh with a light heart and unshaded brow all day long, were it not for God! He could dance with joyous steps in the midnight revel, were it not for God! He could exist in the uncounted heaps of hoarded gold, were it not for God. He could sit down in the midst of ease and pomp and splendour, saying, this is my rest, were it not for God.

Oh, fearful discovery for a creature to make! That it is God that stands int he way of his happiness,—that it is God that is the occasion of all this hollowness and dissatisfaction and disappointment that he feels,—that it is God that is the occasion of all this gall and wormwood that makes him nauseate his sweetest draught of pleasure,—that it is God whose awful shadow casts such intolerable gloom on his sunniest walks by day and his gayest haunts by night. God his enemy! No, it is not that. He cares not for that. God's enmity and friendship are alike to him,—the former perhaps a less evil than the latter. He would rather have God's hatred than his love. He could perhaps brave the former; but the latter troubles him continually, even to exasperation. It is God that is the hinderer of his happiness! It is God that is dropping bitterness into all his pleasures. It is this that is so intolerable,—yet, as *terrific* as it is intolerable. How he kicks against the pricks! How he rises up in wrath,—wrath as impotent as it is furious. How he clenches his fist and gnashes his teeth against the heavens. How he rushes against the bosses of the eternal buckler. It is then that the enmity of the human heart comes out. It is then that the desperate hatred of the sinner against God shows itself and speaks out, when it finds that the great hinderer of his pleasure, the marrer of his rest, the darkener of his sun, was none other than the Lord God Almighty.

And who shall escape out of Almighty hands? Who shall stay the arm of God, or sweep away this infinite obstruction?

It seems hopeless; yet it must be tried. God must be prevented from thus interfering with the sinner's pleasure. Instead

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of forsaking the pleasure that prevents his enjoying God, he resolves to forsake the God that prevents his enjoying the pleasure. "Depart from us," he says, "for we desire not the knowledge of Thy ways." And since God will not depart from him, he must depart from God. God must be set aside. He must be separated from His gifts, so that these may be enjoyed without Him. The sinner cannot banish God out of His earth, nor confine Him within the upper circle of His own heaven. He cannot say to that dark shadow that overcasts the bright sky of being, Depart, and give place to an everlasting day-spring; nor say to the infinite eye that glares upon him with such an intensity of terrible tenderness, "Close up, or look away to some other object, that your glance may disturb my peace no more." He cannot thus force God away, any more than he can fling off the air that surrounds him, or pluck out the keystone from the blue arch that bends over him. He cannot say to God, Let me alone, and leave me to enjoy this earth unobtruded on by Thee, any more than he can say to death, Become life, or to sorrow, Be thou turned into joy.

Still he can do something to separate God from His gifts, and to shut out God from the consciousness of the hour. In vain the remembrance comes, "What, take my gifts without me! enjoy my earth without me!" Man heeds it not. In so far as he *can*, he will tear asunder the bond between the gift and the Giver. He will try to be happy in the gift by shutting out the remembrance of the Giver.

Life without God; joy without God; health without God; —these are man's great objects. To shut out God from every region of being, and to close up every avenue that might admit of His return, so that no thought of Him shall darken the spirit's gladness,—this is the great achievement to which man sets himself, and in the accomplishment of which he triumphs. He wraps himself round with the folds of his varied pleasures, that neither by the ear nor the eye he may allow aught of God to enter. He wants to be happy; but in order to be so, he feels that he must have God kept at a distance. For, into such a state of soul has he brought himself, so entirely has the love of God passed out of his being, that the absence of the God who made him seems indispensable to his peace. The conscious presence of the Giver is fatal to the enjoyment of the gift. Ere he sits down at his feast, he must have doors and windows barred to prevent this unwelcome stranger from intruding. Before he enters on a friendship, or accepts an invitation to a revel, or turns his steps to any haunt of pleasure, he makes a bargain that there shall be nothing there of God, not even

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the name. To be happy without God is the great experiment of living.

In order to keep God at a distance, he resorts to many expedients. He builds a wall of gold around himself to keep off God. He engrosses himself in earthly business to drown the remembrance of God. He surrounds himself with a bright atmosphere of pleasure in order to prevent the beams of the better light from reaching him. Nay, he makes use of religion itself to keep God away. Like the man that closed up the windows of his house with the volumes of his folio Bible, so he employs his religious duties to prevent his being troubled with too much of God. Finding that God cannot be wholly shut out, and that the continued attempt to shut him out produces uneasiness of conscience, he devises a compromise, which he thinks will satisfy both God and his own conscience. He will consent to think of God for a little each day;—say at morning and evening;—provided it be understood that he is not to be intruded on by any such thoughts during the other hours of the day or night. He will gladly assist in building a temple, or a mosque, or a pagoda, or a cathedral; but in doing so, he strikes a bargain, that his visiting these at certain set hours or times is to free him from the presence of God at all other seasons.* He would confine God within the gates of the sanctuary, lest He should come forth and intrude upon his walks, or revels, or business; or he would restrict his visits to certain times, at which he would do his best to force his unwilling spirit to entertain the unwelcome visitor. But this is all! Oh, how rootedly man has come to hate God! How resolutely does he dislike and dread His company! What pains he will take, what cost he will be at, what endurances and humiliations he will stoop to, in order to have as little of God's fellowship as may be,—if possible, none of it at all.

Surely the apostle did not speak too strongly when he called men "haters of God" (Rom. i. 30). And when Christ told the Jews that they hated both Him and His Father (John xv. 24), He spoke only what most truly applied to all,—both Gentile and Jew. Alienation from God,—from Him who made us,—how sad! Dislike of His company, uneasiness in His presence, bitterness in the possession of His gifts, if He be nigh;—how evil and unnatural! Hatred of God,—of the blessed God,—of

* This is really the secret understanding on which many act in their careful observance of matins and vespers,—their recitation of prayers and hymns at set hours. Having observed these appointed times, they think themselves entitled to forget God, and be as worldly as the world can make them at all other times. Matins and the forenoon jovialties of the field or the turf, vespers and the gay dazzle of the ball-room, fit into each other most compactly.

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Him who is infinitely glorious and lovable; of Him who has done nothing to call out our hatred, but everything to produce admiration and love; this is the very blackness of malignity, the crown and consummation of sin!

The son has made up his mind to go. He cannot stay. His departure has become a matter of necessity; that kind of necessity which arises from the impossibility of remaining in the neighbourhood of scenes or persons whose presence destroys or disturbs our peace.

The separation is not some sudden thought or sudden resolution. It is advisedly gone about; it is prepared for. "He gathered together all that he had." He does not rush hastily out of doors. He coolly sets about the packing up of his property, so that nothing may be left behind. Everything else has lost its value and its interest. Selfish, covetous, unfeeling, he is intent only upon securing the "goods." Heedless of his father's feelings, and indifferent as to the new wounds which his conduct may inflict, he proceeds in his preparations. How thoroughly heartless does he show himself in this! Oh! the *heartlessness* of sin. How thoroughly selfish in its root and in its issues!

He is evidently in earnest about this. He does the thing all at once, that there may be no going and returning for things left behind. He is resolved that his separation shall be final; as final as he can make it. He gathers all together, that he may quit at once and for ever; that he may leave nothing behind him which shall be the occasion, not merely of a returning step, but even of a wistful backward-glancing look. He takes everything out of his father's house that may form an attraction or awaken a desire to return. He cuts the link clean in two. There shall not remain one fragment to connect him with home and kindred. Nay, and does it not look as if he were anxious to carry away everything that would remind *them* of *him*. He desires to be forgotten. Yes, to be forgotten is his object, no less than to forget. He would not have his name named when he is gone. He would not have his father say at any time to any one asking the meaning of certain unused relics in the house, "I had once another son." Fatal and final disjunction is what he seeks; mutual oblivion: he is anxious to forget that he ever had a father, and careful to do what he can to make his father forget that he ever had a son.

Such is sin. It is not some quick burst of passion—some dark storm, rousing up billows to-day, and then passing off and leaving an untroubled sea to-morrow. It is deep-seated and abiding; growing darker and more malignant each day;

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spreading itself out on all sides, yet also deepening as it spreads, till a man's whole being is covered by it and pervaded with it. Nor is it some involuntary disease, caught perchance by infection, but soon removed, and leaving man's moral constitution clearer and more vigorous. It is not merely some hereditary taint which man labours to throw off, as hateful to himself and others. It is a rooted malady, becoming more and more virulent; yet, at the same time, producing in the sinner no dislike to it, no wish for its extirpation, but an increasing love for it, and an increasing determination to persuade himself that it is really no disease at all, but merely symptoms of a fine ambition seeking to rise from a lower grade of being to a higher.

The sin exhibited in the parable is the estrangement of the heart from God. This the sinner seeks to perpetuate, not to remove; to carry out to its full extent and results, not to check or modify. To forget God, and to be forgotten of Him; this is his desire. To have nothing more to do with Him; but to carry out to the full, and in everything, this mutual oblivion and distance; this is his aim. Nothing less than this will satisfy him. This alone, he thinks, will enable him to enjoy life and its possessions.

That he should succeed in forgetting God is not likely, for the broken limb will always exhibit the dislocation, and the torn branch will show the scar. Yet he will try it as his only hope. Still less likely is it that he will so efface all traces of his former relationship and position as to make God forget him. That cannot be. Even were His memory as God to cease, His memory as *Father* would remain. In the paternal memory, what strength there is and what endurance! Once indeed, in His anger against Israel, he said, "Behold I, even I, will utterly *forget* you" (Jer. xxiii. 39); but often has He repeated the words of grace, "Thou shalt *not be forgotten* of me" (Isa. xliv. 21). His complaint is of forgetfulness on our part; and over this He mourns in the bitterness of unrequited yet unquenched affection, "Thou hast not called upon me, O Jacob, but thou hast been weary of me, O Israel" (Isa. xliii. 22). "Thou hast *forgotten* the God of thy salvation" (Isa. xvii. 10). "My people have forgotten me" (Jer. ii. 32). "Israel hath forgotten his Maker" (Hos. viii. 14).

No; the mother may forget the child, but God cannot forget the creature which He has made. Man may forget God, but God cannot forget man. No amount of unworthiness can wipe from the Infinite memory the being which He had formed for Himself; the being for whom He had created this earth and these heavens. And is it not just this feeling on the

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part of God that makes Him complain so sorely of the forgetfulness of man; both as a sin which He hates and must avenge, and as a cruel *wrong* done to Himself, as the great Father of all, over which He mourns.

But while the younger son proceeds thus *deliberately* to prepare for departure under the eye of his father, he loses no time. "Not many days after." From the moment that he preferred the request, he has made up his mind as to leaving. He only waits till he has got his money, for he will not go empty-handed; and having got all that he asked, he does not linger. Home has become so distasteful, and his father's company so irksome, that the sooner he leaves the better. He is in haste to be gone, as soon as he has secured his treasure. He wants to be independent of his father, and he cannot suffer delay. He has got what he thinks will "set him up" on his own account, and he delays not to place himself in the independent position which he thinks is his right, and which he feels to be indispensable to his comfort. How swift the progress of filial estrangement! A short time ago, he sat at his father's table—a happy son, receiving his father's loving bounty, and rejoicing in his dependence. Now, he has risen from that table. He has demanded his goods, he has packed up his all, and he is crossing the threshold of his father's house, without a look, or a sigh, or a pang!

In alienation from God, there is no pause nor halt. The first estranged thought or wish involves in it all the rest. It is no laborious climbing of a mountain. It is the rapid descent of the loosened rock. Fast as gravitation can carry it or obstacles admit, it hurries from the highest peak to the depths of the vale. With such swiftness does the sinner hasten away from God. The progress of alienation is very swift. Aversion of heart from God does not stay itself for a moment; far less does it turn round and look back as if hesitating about proceeding, and half resolved to return. It precipitates the soul onward and downward with fierce and fatal rapidity. Man oftentimes turns his back upon a fellow man, and then repents ere he has gone a few steps, and returns, and is reconciled. Love is easily rekindled in the human heart, when its object is one like ourselves. Not so as to God. The moment that the soul has loosened itself from God, it commences a fall as rapid as it is fearful; a fall which no power can arrest save that which is almighty. To forget God as completely as possible; to banish Him as effectually as possible; to hasten away from Him as quickly as the flight can be effected; that is the way of man, of every man whose affections have once

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let go their hold of God. With what determined eagerness does the sinner shake off God, and seek to have done with Him for ever! To have done with God; to have done with Him at once and without delay; to have done with Him for ever; to forget, and to be forgotten,—this is the sinner's desire. He thinks that if he could effect this he would be happy! Vain thought! Poor ambition! To be an alien, an orphan, a wanderer,—is that happiness? To be homeless, parentless, friendless,—is that the consummation of joy? Is it better for earth to be without its sun, and is night more gladsome than the day? Is the sinner better, happier, richer, wiser, without the God that formed him, in whom he lives, and moves, and has his being?

But the son must not merely be gone as quickly as possible, but he must be *far off*. It is into *the far country* that he goes. It is not enough that he be outside his father's house, and no longer dependent on his father. He must be as far from home as possible. He crosses the well-known threshold, and quits the family mansion; but that will not suffice. He hastens onward and onward, fast and far as his feet can carry him. He will not stay his journey till home be out of sight; till the family towers, and the old trees, and the well-known hills are all lost sight of. To such an extent does he carry his estrangement. He cannot enjoy himself nor his treasure till every trace of home in the distant horizon has been lost sight of. The most remote prospect of the venerable mansion would spoil all his joy.

How malignant must sin be when such are its manifestations! How resolute must be the sinner's hatred of God, and his desire to be independent of home, when nothing will content him but the utmost possible distance! To hasten away into a region where he will neither see God nor be seen of Him,—this is his aim. To bury himself in worldliness, or vanity, or pleasure, so that no glimpse of God, and no reflection of heaven shall fall upon him,—this is his desire. The farthest extremity of the far region, with seas or mountains interpersed between him and the inheritance,—this is the only place where he will sit down and rest himself.

We should not have expected this. We should hardly have reckoned upon such a fierce and hurried malignancy in sin. It would seem incredible were not such the account which God gives us of it, and such the actual, visible displays of it which our world's history has given. For, since the days of Adam, man has always been seen *flying from God;* and God's complaint against man has been: "They have gone far from me" (Jer. ii. 5).

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It is worthy of notice that the first sight we get of man, after sin had been committed, is flying from God (Gen. iii.) It is not God driving man away from Him, but it is man hastening from God; man carrying out the alienation which he had begun. Afterwards, no doubt, God "drives out the man," and bars up his return to Paradise by the flaming sword. But this is not till after grace has interposed, and man been forgiven,—not till God has reconciled him to Himself, does He cast him out of Paradise,—not till He has done that for him, which would make him too willing to remain, does He bid him go forth from the sacred, but now forbidden, ground.

In some aspects, the sinner's flight from God seems strange. Should we not rather have expected him to linger till compelled to go? And, after he had been driven out, should we not have expected to see him sit down on the first hill he came to, and there weep bitter tears over his banishment,—there gaze his fill upon the well-known walls? Should we not have expected him to leave something behind, in order to have the excuse for returning to fetch it? Should we not have counted on his looking wistfully back, and giving vent to his sorrowful thoughts in words of tearful sadness? "I may not tread these grounds again; but I cannot, will not, forget them. I may not enter those gates again; but I will sit here and gaze on them for ever. I may not see my Father's face again; but I will cherish His memory and treasure up His words, and try, if it be possible, from this eminence to catch a glimpse of His form as He goes out and in among His happy sons."

But no. It is all otherwise. Sin has done its deadly work. Rebellion has risen up in open war. Estrangement, enmity, hatred,—these are the only feelings left; and in gratification of these, he curses all that he once delighted in. He curses the God that made him; he curses the womb that bare him; he curses the inheritance which God has provided for His sons. He would not have the family dwelling though he were offered it. He prefers the far country to home, and the wilderness to Paradise. He would rather have hell than heaven, were it not for its horrid flames. He would rather seek the sympathy and society of devils, than have anything to do with God and His love again.

He has gone, then, into the far country, and he has taken his goods with him. Everything that would create a necessity for return or awaken a longing for home he has carried along with him. His treasure is with him. All that he cares for is with him. He may do what he pleases with himself and with his goods, now that he has gone from his father's eye.

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But the goods in themselves profit not. He finds no joy in looking at his gold. His soul is not satisfied. It still says, "Who will show me any good?"

Gold! what will gold do for a man? He cannot feed upon it. He cannot hold fellowship with it. It does not quench his thirst. It heals no heart-wounds; nor does it soothe the gnawings of unrest and disappointment; nor does it empty the spirit of disquietude and care. The man who has it is called rich, and thinks himself fortunate; that is all.

To be enjoyed it must be parted with. It must be given up in order to get something in exchange. It is not like water, that of itself quenches the thirst of the parched tongue. Nor is it like the green earth, the very sight of which carries health and buoyant life into the soul. It is a poor thing—this gold, in which man exults. It has no power to bless. Gaze at it, touch it, handle it, turn it over on each side, it is useless in itself. A pebble from the shore, a handful of brown earth, a fallen leaf, these are in themselves quite as useful as this treasured gold. It cannot bless; it cannot comfort; it cannot dry up a tear. Ere it can be of service, it must be parted with. Poor treasure indeed, of which it is said, "You must part with it before you can wring any blessing out of it." Poor world! of what avail is it to heap up treasure for the last days! Your gold and silver is cankered, it will eat your flesh as it were fire.

In his father's house, the younger son lacked nothing, and, therefore, had no need of his gold. His father's love and care supplied him with everything. But now, in the far country he lacks everything, and he must part with his treasure before he can get what he desires.

And his desires are low. From the pure joy of his father's love, he has passed to the pleasures of man's meanest nature. From the happy purities of a home, whose fellowships yield lofty gladness, and leave behind them no remorse or weariness, he has fallen at once into the wretched impurities which cannot satisfy, or refresh, or elevate, but only sting and poison, and degrade and destroy. The calm blessedness of his father's house he has exchanged for "riotous living;" the quiet of the family table he has exchanged for "revellings and banquettings" in the house of strangers; from the peaceful chamber of his boyhood, to which the sights and sounds of evil never reached, he has passed to the harlot's clamorous haunt, and the drunkard's noisy table, and the pleasure-lover's hall of midnight song and riot. Less hateful by far than this would it be to turn from the solitude of some quiet glen, where sunrise lingers in its freshness, to the smoke-clouds and furnace-heat and

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hammer-beating of some great city workshop, where man can hardly be known as man, save for the skill with which he yields and moulds the elements of nature and the products of earth.

To feed these low appetites, he parts with all he has; nay, he squanders it away. "He wastes his substance in riotous living." * He grudges no cost in gratifying his lusts. He is willing to pay for his pleasures any sum that may be named. Whatever it may cost him, the flesh must have the indulgence which it craves from him. He gives his last piece of gold for the gratification of the lust of the flesh or the lust of the eye. He wastes his substance, as if reckless how soon it might be gone, provided he secures the pleasures on which he has set his heart. To obtain these, he will go to any length, he will descend to any depths, he will brave all beggary and want.

It is not for "life" that he parts with his substance. We understand that, and pity the man whom poverty compels to do it. "Skin for skin, yea, all that a man hath, will he give for his life." But there is nothing of this here. It is on "riotous living" that he throws all away. Life to him is nothing save for the indulgence of his lusts. Take this away, and life becomes not merely barrenness, but torment; it is thirst without water to quench it; it is hunger without bread to allay it; it is utter weariness without the power to rest or to sleep. He has created and cherished appetites which demand their hourly food, and which, when this is withheld, rise up in clamorous eagerness of unappeasable fury to take their revenge.

Such is the progress of the heart in its departure from God. It first ceases to love the only good, and then it falls in love with every variety of evil. It first detaches itself from Him who is infinitely lovable, and perfect, and real, and then it goes in quest of the unlovable, the imperfect, the unreal. It turns away from the Highest, and immediately it becomes the victim of the lowest. It casts out the Holy, and it becomes the seat and temple of the unholy. Paradise withers into a desert; Jerusalem is transformed into Sodom; the temple is turned into a den of thieves—nay, a haunt of devils.

The moment that I cease to love God, I lay myself open to every evil. I have broken loose from my true course and orbit, and what shall end my wanderings or slacken my downward speed? † The moment that I thrust God out of my heart, all evil things flow in and take possession, for there can be no vacuum. I must be filled with something; if not with God, then with the

* The word "waste" is διεσκόρπισε, *i.e.*, he "scattered." He had just "gathered" all he had, now he scatters it.

† "Erranti nullus terminus" (Bernard).

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creature; if not with truth, then with a lie; if not with light, then with darkness. I cannot, even if I would, drive out these intruders. In vain I say to them, "Begone, leave me alone;" they will not, they have taken entire hold of me, not as the ivy of the oak, fastening itself round it, but as the graft absorbs the parent stem of the olive, and becomes itself the tree. They are not *round* me like a cloud, they are *within* me like the fire in the furnace which shoots its heat through every part. They have so become part of my being, elements of my life, that I would not part with them even if I could. I must retain them at every hazard, temporal or eternal. I must feed them, cherish them, though in order to do so I may have to part with all I have.

In the case of earthly loves, it is not always so. Love goes and comes again. The heart re-admits to-day the object which it yesterday thrust out. Love, coldness, and even hatred often alternate with each other. The heart of man in its beatings towards his fellowman is capricious and fitful. It loves, it ceases to love, and then it loves again. It never so thoroughly dispossesses itself of an object of affection as not to allow it to re-enter when circumstances change or present resentment passes away. It never so hates as not to be able to love; it never so prefers one as not to be able to undo its preference, and to resume the slighted object of former attachment.

But not so in its love to God. That love once expelled, the heart seems to undergo a change which utterly repels the approach of that love again, so that nothing but the new-creating hand of Omnipotence can introduce it. The heart seems to wither up; to alter its very essence and structure; to assume a form as well as an attitude which resists, as the rock resists the light that streams down on it, the entrance of that love with which it was filled, and for which it was made. The whole being of man, on the departure of God from Him, seems to be transformed into rock-work, or ice-work, in so far as God is concerned. To love God has become one of the great moral impossibilities of his being.

Not as if his nature were so altered as that he could plead the alteration as an excuse for not loving God. Nor as if his spiritual constitution had undergone a deterioration which he could not help, and which, therefore, exempts him from the obligation to love, so that he cannot be expected to love, nor incur any guilt for not loving. On the contrary, the change is his own doing. It is his blame from first to last. No one had any hand in it save himself. He flung himself from the fatal height willingly and knowingly. He drank the dire poison that has poured itself into every vein, and corrupted his whole

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being. He is doubly guilty. He is guilty for not loving God, and he is guilty for bringing himself into a state in which hatred, not love, is the law of being.

Having thrust out God from his heart, and bidden welcome to other occupants, having quitted the home of the blessed, and renounced the fellowship of the holy, he hurries on in chase of vanity. In vain God takes up the affecting plea, "What iniquity have ye found in me that ye have gone far from me, and have walked after vanity and become vain?" (Jer. ii. 5). In vain God presses on him the appeal, "Have I been a wilderness to you, or a land of darkness? wherefore, then, say you, We are lords, we will come no more unto thee?" (Jer. ii. 31). He will not listen. He loves his strangers, and after them he will go (Jer. ii. 25).

There is nothing now into which he is not prepared to rush. He will follow wherever his lusts beckon, wherever sin leads the way. Anything but God! Any way save that which leads back to his father's house.

Vanity comes; he bids it welcome, for it enables him to forget God. Folly comes; he embraces it, for it helps to shut out God. Pleasure comes; he lays glad hold on it, for it drowns the remembrance of God. Lusts crowd in upon him, and, however costly, they are eagerly gratified, for by them eternity is kept out of view, and a judgment-day forgotten.

The wanderer has come to be in love with his wanderings, and has no desire to return. More of pleasure, more of vanity, more of sin, more of lust, this is all he asks. His thirst for these is insatiable. It grows by the very indulgences with which he seeks to quench it. His blood rises to fever-heat, and demands new draughts, which increase instead of allaying the fire within. He has become a mere "lover of pleasure," a mere indulger of the flesh. For these he lives, for these he would die, for these he would brave the eternal judgment.

He is resolved to be gay. This surely will make him happy, and compensate for the loss of God. He links himself with gay companionship, and, hand-in-hand with the heedless and the godless, he sets out in quest of mirth and laughter. The air of gaiety, the look of gaiety, the dress of gaiety, the speech of gaiety, are at once assumed. His motto is, "Let us eat and drink, for to-morrow we die;" or, "Taste life's glad moments;" or, "Begone, dull care." He "gives his heart to know madness and folly" (Eccles. i. 17). "He says in his heart, Go to now; I will prove thee with mirth, therefore, enjoy pleasure" (Eccles. ii. 1). He "commends mirth," and says, "A man hath no better thing under the sun than to eat and to drink and to be merry"

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(Eccles. viii. 15). He puts away every object and every book that would interfere with his mirth. He gathers round him, or he joins himself to, the foolish and idle, whose only business is to "kill time." He befools himself with the "foolish talking and jesting which are not convenient" (Eph. v. 4). He chimes in with the jovial catch, nor shrinks even from the wanton song. He laughs himself into frivolity, if not inanity, by his childish pursuit of the mirthful and the gay. Nor does he turn from what is profane any more than from what is frivolous. He can whet his jest upon the Bible. He can spice his levity with allusions to sacred words and holy things. "Give me gaiety," he says, as the drunkard cries, "Give me wine." He must be gay, or he is wretched. He must be gay for he has no other, no soberer, no truer gladness. He must be gay, lest the remembrance of God should return, lest he should see the piercing eye of God looking into him with holy displeasure or pity. Poor gaiety! sad substitute for the joy of God, the peace which passeth all understanding! Is this froth and foam all that he has in lieu of the living water from the everlasting well? Is this salt spray blown up around him from the sea of time all his equivalent for the refreshment of the heavenly rain?

He takes up the novel. It is his Bible. With the passion, and the sentiment, and the painting, and the unreality of joy and sorrow that fill up these volumes of fiction he intoxicates himself. With feelings all on edge, with passions all excited, with his faculties unmanned, and his soul wrought up into the feverish dreaminess of unhealthy romance, he cannot sit down to the plain repast of ordinary life. He must keep up the excitement which he has begun, and the new novel is to him what the "one glass more" is to the drunkard. Beyond the novel, or the newspaper, or the light journal, his reading never runs. Water, however pure, is too vapid and insipid for his diseased organs; he must have wine,—wine of the strongest potency, drugged deep, that the intoxication may be prolonged and the dream kept unbroken! But it will not do. A man cannot live on opium. Woe to him that attempts it. The opium-eater and the novel-reader may throw round them a bright mist of unreality that cheats the senses for a time; but the re-action and the revenge are terrible. God looks unto them, at times, through their coloured mist, and the look is terror and confusion. They cannot bear it. His eye, peering through the curtain, turns their cheek pale and fills them with dismay.

He shuts the novel, throws down the newspaper, and prepares

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for the ball-room. That is to him a lower elysium; for there the world puts on its brighest array, and decks itself out with its most precious jewels. Hung round with wreaths, perfumed with every odour, lighted up with sparkling lamps, ringing with laughter, brightened with smiles, and traversed by the light step of the young, the buoyant, the beautiful,—what enchantment seems to fill that hall! Nowhere does the world look fairer; nowhere does she better hide her poverty and sadness; nowhere does she fascinate more potently; nowhere does she spread her seductions with such success. The intoxicating music, the voluptuous waltz, the sparkle of speaking eyes, and glow of joyous faces; the sweet hue of blossoms, some fresh, some drooping, some broken from their stalk,—all these mingling together form a spell which few that come within its circle can resist.

Into this dazzling region he enters, and here he is content to abide. The scene is transient, it is unreal, it is hollow, it leaves weariness behind it; but it helps to relieve the gnawing sense of want within. It enervates the soul; it forces into premature unhealthy blossom the gentle affections of opening manhood and womanhood; it fosters false sentiment and suggests impurities till then unknown; it "costs the fresh blood dear," and infuses wantonness into the veins of youth; but the dissatisfied spirit finds its only gladness in these excitements. By these it tries to turn the edge of disappointment, to lighten life's heavy burdens, and to fill up the dreary vacuum in the soul created by the absence of the blessed God. Of some it has been said, that "their grief's edge is blunted on the iron world;" but of others, it is not less true that the edge of their sorrow is blunted on the pleasures of the flesh. True joy and simple sorrow they know not. Both are vitiated, adulterated, by the influences which overshadow them. Neither of the two comes to them genuine; for the scenes in the most of which they pass their hours are fictitious, and the air which they breathe is impure.

But the wanderer from God goes further still. The ball-room is not enough. It does not intoxicate sufficiently. It does not excite so intensely as he desires. It does not gratify aright the passions which it awakes. It creates a taste for pleasures which must be indulged elsewhere. To the theatre, to the opera, to the race-course, to the haunts of lewdness, the prodigal makes haste. He must drink the cup of pleasure to the last drop. He must listen to the craving of every lust. Onward, downward he goes, till wine, and wantonness, and revelry have made shipwreck of his noble manhood, and

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flung his life's best treasures remorselesely upon the wasteful shore.

Poor wanderer! he has lost everything and gained nothing. Riotous living has consumed his substance. He is now poorer and more wretched than the beggar. He has sold everything to buy him pleasure. Health, gold, character, peace of soul, prospects of happier days;—all these, and much more he has parted with, that he might revel more largely in his lusts. Now, all is gone; and what an utter vanity he has found in each of these indulgences for the sake of which he has made himself lower than the beggar. He has sailed to every port in quest of pleasure, and he now steers slowly back his sinking barque, laden only with the sand of the desert and the ashes of Sodom.

Ah! this love of pleasure, what a costly thing it is! It clothes a man in rags. It makes havoc of soul and body. It wastes life and dries up the fountains of gladness. It dims the eye, it furrows the brow; it eats out the blossom from the cheek. It quenches "immortal longings," and brings down the soul to feed like the serpent upon dust. It unmans the spirit; it enfeebles the intellect; it drugs the faculties; it gives a false edge to the feelings; it unfits the whole man for heavenly companionship, and makes the very idea of intercourse with the Father of spirits a thing too uncongenial to be for a moment entertained.

This love of pleasure, how it shuts out the vision of the kingdom, drawing the bright clouds of earth between us and the glory of the eternal inheritance! How it comes between us and the Cross of Christ, either dazzling our eyes to prevent us looking on it, or presenting it to us as an object of gloom, the very sight, the very name, of which is fitted to mar the mirth of a rejoicing world, turning into gloom its gayest pastimes, and flinging shadows over its sunniest vales! How it embitters the enmity of the carnal mind, increasing the carnality of which it is at the same time the offspring! * How unwilling it makes a man to seek the narrow way or turn to God, producing at the best Augustine's feeling when a boy, "Lord, convert me, *but not now;*" and sealing the ear against the present voice of the heavenly charmer, charm he never so wisely!

The love of pleasure! of how many sorrows has it been the poisoned root! Of what disease, of what weariness, of what bitterness, of what remorse has it been the beginning and the

* The apostle's statement should be noted. "The mind of the flesh is enmity to God"—*τὸ φρόνημα τῆς σαρκὸς.* The more that this mind is in a man, the more must his enmity increase.

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cause! What neglect of duty, what selfishness, what envy, what vainglory! What levity of spirit has it led to in those who have only taken one brief round of it! How much more in those whose lifetime has been one long giddy whirl of unvarying worldliness! What joys has it hindered, what souls has it perilled, what eternities has it shipwrecked, what hopes has it blighted, what loves has it quenched, what unending sorrow has it prepared for millions of its victims, handing them over from the glittering gaieties of earth to the blackness of the everlasting darkness, closing in their brief day of unreal mirth with the reality of hopeless sadness, and making them feel at last how dearly they have bought a few years' feverish joys by the sore recompense which awaits them for ever; a recompense which shall make them feel what a loss they have sustained by their preference of the world to God; what an awful mistake they have committed in choosing for their portion the fading dreams of time; and what a hopeless condition must theirs be, in being shut out of such a heaven, and cast down without remedy into the depths of such a hell!

How different their state from what it might have been, had they but listened to Him who besought them not to follow vanity and death, but to turn from their ways and live! They might have been possessors of the pleasures that are at God's right hand for ever, instead of being the prey of the undying worm. They might have been citizens of the New Jerusalem, where all is sunshine and joy, instead of being dwellers in the lake of fire, where all is "lamentation, and mourning, and woe."

We do not mock these wanderers, nor speak as those eager to inflict another wound upon their suffering spirit. Their case is too serious for mockery or satire.* If true joy be a solemn thing, much more is real sorrow, such as theirs most surely is. They are working out (they say) the tangled problem of life. They are seeking to make the most of their short day here. They are going round to every object under the sun, and saying, "Who will show us any good?" They are drinking of every well that seems to promise the quenching of their sore thirst. It is in the feverish unrest of disappointment and dissatisfaction that they betake themselves to the world's idle pleasures. With what profound pity should we look upon them! With what profound tenderness should we address them! Human joy and sorrow are things too serious and real to be mocked or

* Hence the evil of those books or journals whose profession is to *ridicule* human frailties or social evils. To deal in mockery, is to introduce a low standard,—to trifle with what is serious; to prevent sin being seen as "exceeding sinful."

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trifled with. We do not raise the shout of laughter when we see the drowning man clutching the oar or the rock, and then, perhaps, failing in his attempt, falling back weary and bleeding into the sea. Our souls are stirred within us; every look of levity is gone. Thus it is that we look upon our weary fellow-mortals trying to be happy, yet ever failing; trying to lift themselves up, yet falling back into deeper sadness; searching the world for happiness, yet finding the pearl nowhere. We give them our sympathies, our compassions, and our tears. We would tell them, even weeping, that they are the enemies of the cross of Christ. We bid them "forsake the foolish, and live." We bid them turn away from their broken cisterns, and drink freely of the everlasting well.

But even if man were to be the mocker of his brother man, God is not. Even if those who have been delivered from the pit were to revile those who are still struggling in its miry depths, He whose tender mercies are over all His works, derides us not. He is too pitiful to treat us thus. He knows too well our misery to treat us either coldly or scornfully. He speaks to us, indeed, as one who hates sin, and will not allow us to make any excuses for our guilt; but His voice is the voice of fatherly compassion, giving utterance to the words of intensest, saddest love. There is no mockery with God. Man may trust Him for that. He who gave His Son for the lost, will not trifle with their miseries, nor mock their despair. He who wept over Jerusalem will not deride even the self-caused sufferings of His creatures, nor the cry of helpless want and weariness, ascending daily in His ears from those who have been spending their money for that which is not bread, and their labour for that which profiteth not (Isa. lv. 3).

Art II.—WAS CALVARY A MOUNT?

Perhaps the earliest historical notice of Calvary, or Golgotha, is in the "Jerusalem Itinerary, or Journal of the Bourdeaux Traveller," A.D. 333. There it is called "Monticulus." The sentence runs—"A sinistrâ autem parte est *monticulus* Golgotha, ubi Dominus crucifixus est" (Berlin edition, 1848, p. 279). I may notice that "Calvary" is nowhere to be found in Scripture. "Golgotha" is the word used by the Evangelists, which they translate *κρανιον*, and which the Latin translators afterwards transform into a proper name *Calvaria*. Probably at

first the word was simply the rendering of the Greek, and not intended as a proper name. But, afterwards, it was used instead of Golgotha, as the name of the place; and so it is employed to this day. The Evangelists give no hint as to its being a *hill*, either great or small. "The place of a skull" is given as the interpretation of Golgotha; but it has no more right to be used as a supername than Siloam has to be called *Missus* or *Sent*. It would be well to know (if that be possible) when it lost its original and simple meaning, and took the place of a local name.

A little later than the French traveller, comes Cyrill, Bishop of Jerusalem. He has very frequent references to "Calvary" and "Golgotha;" but never connects them with a hill.* His catechetical Lectures, in which these references are to be found, were delivered about the year 348. Let us see what his expressions amount to. (1.) "This most holy *Golgotha*" (Lecture i., § 1). Here the Benedictine translator inserts *mons*, and the Oxford English translation changes *Golgotha* into *Calvary* (Library of Fathers, vol. ii., p. 12). (2.) "Here He was crucified for our sins truly. If thou shouldest wish to deny it, this conspicuous (or visible, φαινόμενος) place confutes thee, in which, on account of Him who was crucified in it (ἐν αὐτῷ), we are now assembled; and the whole world has been filled with the wood of the Cross cut into pieces" (Lecture iv., § 10). The English translator gives "on it," instead of "in it." The expression φανόμενος evidently refers to the conspicuousness of the *building*, for the "hill" or "rock," or whatever it might be, was, and is to this day, quite covered with the church, so as to be altogether *invisible*, except to those who visit the interior, and, going up a few steps, are told that they are on the top of the hill, and looking through a slit or half opening in a board, see what is said to be the original rock. (3.) "In this Golgotha He was crucified" (Lecture iv., § 14). (4.) "This holy Golgotha, raised above others, and conspicuous, bears witness" (Lecture x., § 19). The word ὑπερανεστηκὼς is ambiguous. It cannot mean that Golgotha was the highest mountain in or round Jerusalem; and yet, if it be literally taken, it must mean that it towered above the rest. The instances which Stephens gives in his Thesaurus (vol. iv., p. 4566), show that the word was used figuratively as denoting the superior excellence (not height) of one place, or opinion or truth over another. Both the words used by Cyrill in this

*** The name Calvary does not occur in Scripture. It has come in through the Latin. The Greek (from the Hebrew) is either Golgotha or Kranion, the place of a skull.**

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passage seem to have reference to the excellence and conspicuousness of the building which Constantine erected. (5.) "For even though I should now deny it (His passion), this Golgotha refutes (or "convinces") me, close by which we now are. The wood of the Cross refutes me, which has from this been distributed in pieces over the whole world" (Lecture xiii., § 4). (6.) "This holy Golgotha, raised above others (ὑπερανεστὼς), and visible to this day, and showing till now, how on account of Christ the rocks were rent" (Lecture xiii., § 29). The same words are used here as in the former passage, and cannot refer to the actual *height* of the hill, though they may to its being well known and visible. In other places he refers to "this holy Golgotha," "this place of Golgotha," but never does he call it a hill. Indeed, if the present "Church of the Holy Sepulchre" be on the real Golgotha, there could not possibly have been a hill. A mound at most, or a slightly raised rock, there might have been, but nothing more. Indeed, the accounts which Eusebius gives us of the completeness with which the Romans obliterated every trace of Golgotha, by covering it with filth and rubbish, indicate that there was no great elevation (to say the least of it) to be covered. (See Ruffini Hist., lib. i., § 7; Socrat. Hist., lib. ii., § 13; Euseb. de Vita Const., lib. iii., § 25). If Golgotha was only a *monticulus*, it could not, with respect to its elevation, be called *supereminens*. Thus Cyrill, Jerome, Eusebius, Sozomen, and the historians of that time, speak of "the *place* Calvary," not "the Mount Calvary." Augustine uses the same phraseology in several passages, such as the following:—"Illi vero ex imperitia insultabant sancto Dei Calvo, et clamabant post eum, Calve, Calve. Factum est ut a bestiis consumerentur, et figuraverunt homines in eadem mente puerili stulte irridentes quendam Calvum qui in *Calvariæ loco* crucifixus est" (Enarr. in Ps. lxiii.)

In the mediæval hymns, it is generally either "locus," or "rupes," that we find in connection with Calvary:—

"Crux ad *locum* Galgata
"Sibi ferri datur" (Mone. Hymni Lat., vi., p. 110). And again:—

"Et in *rupe* Calvariæ
"In matrem prope stantem" (Ib. p. 123).

Bernard uses "locus" thus:—"Exitur etiam vel jam in Calvariæ *locum* ubi verus Helisaeus ab insensatis pueris irritus" (Serm. ad Milites Templi).

The mediæval and post-mediæval travellers speak generally of *Mount* Calvary. Thus Caumont (A.D. 1418) in giving his

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"Peregrinacions de Saint Sepulcre," speaks of "Mont de Calvaire où Jhésu Crist fut cruciffié" (Voyage d'Oultremer, p. 61, reprinted at Paris, 1858). Felix Fabri, in his little known but most interesting and comprehensive "Evagatorium" (A.D. 1484) writes "Mons Calvariæ;" but gives us the following remark, which is worth reading:—"Calvariæ locus non dicitur in Scriptura Mons; sed solum vulgaris locutio ipsum montem appellat; cum tamen in veritate, mons non est, sed scopulus aut rupes, aliquantisper elevatus a terra et tamen non hanc distinctionem mons Calvariæ, ut patet in figura. Locus Calvariæ totius templi spatium designat; rupes Calvariæ tantum sustentat crucem" (reprinted at Stuttgarde, 1843, vol. i., p. 300). Von Harff (A.D. 1496), in his old German style, speaks of "desser berch Calvarie" (Die Pilgerfahrt, p. 172, Cöln, 1860.) I would notice here, that in the curious but uncouth cut of the crucifixion in the volume, the thieves are represented with their arms over the horizontal bar of the cross, and fastened with ropes.

There is a curious German quarto of some 600 pages, entitled *Mons Calvariæ*, published at Munich in 1603, by a monk of the name of Antonius de Guevara, whose preface dates itself 1600; but it contains no information, and is not meant to be topographical. It is a devotional work in German, consisting of meditations on a large number of passages of Scripture, in the usual monastic or mystic style.

During the present century, the works on "Calvary" are innumerable; but all of them have settled down into the conclusion that it was not a mountain, though the locality is still a matter of dispute. That locality it is vain to attempt to fix. It is not the present spot, though that has been the traditional Calvary for fifteen centuries. Somewhere out of the city it must have been, and probably towards the north, for it was on the north side of the altar that the Victim was to be slain (Lev. i. 2). When He comes the second time "without sin unto salvation," we shall know the place where the Lord lay, and the place also where He suffered for sin, the just for the unjust.

We throw together some patristic references to the holy places, which may be useful:—

"*Acheldema,* ager sanguinis; qui hodieque monstratur in Ælia ad *australem plagam* montis Sion" (Jerome, De Locis Hebr.) This statement is repeated in his work on the Acts of the Apostles, chap. i.

"Golgotha, locus Calvariæ . . . usque hodie ostenditur en Ælia *ad septentrionalem plagam montis Sion*" (Ib., De Loc. Hebr.)

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Thus, according to Jerome, the Church of the Holy Sepulchre lay to the north of what he understood to be Sion.

"Geennon. Cecidit in sortem tribus Benjamin, *juxta murum Hierusalem, contra orientem*" (Ib.) I quote this to show that the modern location of Hinnom is a novelty. According to all ancient authorities, Christian and Mahommedan, it lay not *south*, but *east* of the city.

"Thaphet (Tophet) est in suburbanis Æliæ usque hodie locus qui sic vocatur, *juxta piscinam fullonis* et *agrum Acheldama*" (Ib.) If we connect this with the first of the above quotations, it will show that Jerome placed the Fuller's pool, Akeldama, and Sion near each other.

"Siloam fontem esse *ad radices montis Sion* qui non jugibus aquis, sed in certis horis diebusque ebulliat, et per terrarum concava et antra saxi durissimi cum magno sonitu veniat, dubitare non possumus; nos præsertim qui in hâc habitamus provincia" (Jerome, Comm. on Isa. viii.) This looks as if he reckoned Ophel and Sion one hill, for Siloam is properly connected with Ophel.

"Loca sancta, id est Dominicæ passionis et resurrectionis, sed et inventionis sanctæ crucis, quendam extra urbem jacentia nunc ejusdem urbis muro septentrionali circumdentur" (Jerome on Acts i.)

Augustine, though he is no topographical authority, thus writes—representing, no doubt, the tradition of his day, which was much the same as Jerome's:—"Sion quippe in Meridie" (Enarratio on Ps. lxvii.)

Art. III.—PREMILLENNIALISM.*

Sect. I.—Dr Chalmers.

In commencing a series of Tracts on Premillennialism, we present a few extracts from the *Posthumous Works* of Dr Chalmers, indicative of the views which, towards the close of his days, and in the mellowed ripeness of a matured spiritual judgment, he was beginning to entertain on this great theme.

The extracts speak for themselves. Let it be understood that our object in quoting them is not to exhibit a compacted structure of doctrine concerning the Advent, but simply to show that Chalmers, in dealing with Scripture texts, never dreamed of having recourse to strained and unnatural interpretations in order to avoid conclusions not previously occupy-

* The following article is a reprint of some Tracts published about twenty-two years ago, now out of print.

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ing a place in his system. Let it be further understood, that, in producing human testimony, we do not demand any homage to mere human authority, but only present a counterpoise to that interdict which man would lay on Premillennialism, as if it savoured necessarily of the unsound or the heretical, or, if not, at least of the intellectually feeble.

Ps. l. 1–6. "This is a remarkable psalm, and the subject of it seems to lie within the domain of unfulfilled prophecy. There has been no appearance yet from Mount Zion at all corresponding with that made from Mount Sinai. And I am far more inclined to the literal interpretation of this psalm, than to that which would restrict it to the mere preaching of the gospel in the days of the apostles. It looks far more like *the descent of the Son of Man on the Mount of Olives,* with all the *accompaniments* of a *Jewish conversion*, and a *first resurrection,* and a *destruction of the assembled hosts of Antichrist.* The saints here summoned are those within the pale of the everlasting covenant ratified by the blood of the sacrifice of Christ. The address here given is like that from the Son of God, now manifested to the Jews, who had returned, though yet unconverted, to the Holy Land; but who, now hearing the words as well as seeing the person of Him whom they had pierced, are born in a day by the impressive remonstrance, and overpowering spectacle."—(*Posth. Works,* iii. 51.)

Ps. lxviii. 18–35. "Mixed up with all the literalities of the typical, the great Antitype shines forth in this high, sacred composition. We have positive evidence for Christ in this psalm in Eph. iv. 8,—after which we need be at no loss for objects in the future triumph and victory of His cause adequate to the loftiest expressions which we here meet with. . . . There is every likelihood of allusions here to the great contest of the Book of Revelation. . . . But God has in reserve for His people still another restoration. He will bring them again, as of old, from Bashan and the Red Sea, to their own land. His people will '*see Him whom they have pierced,*' *perhaps when His feet stand on the Mount of Olives,* and Jerusalem will again become the great central sanctuary by becoming the metropolis of the Christian world."—(*Ibid.* p. 69.)

Isa. xxiv. 13–23. "In this prophecy is foreshown a visitation upon the earth still future—which is to *emerge in the millennium*—how emphatically told in this place—*when the Lord shall reign in Jerusalem,* and before His ancients gloriously."—(*Ibid.* p. 288.)

Isa. xxv. "This song may have been called forth by the literal or typical deliverance which it celebrates—but suits also

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the anti-typical, the great ultimate deliverance and enlargement so impressively spoken of at the end of the last chapter. . . . In Mount Zion—now the metropolis of the Christian world—shall there be a great spiritual feast for all people? . . . For verse 8, see 1 Cor. xv. 54. Can this be that in the millennium there will be no death? Surely they who partake in the first resurrection will not die over again."—(*Ibid.* p. 289.)

[Here, it will be seen, Dr Chalmers assumes, or takes for granted, that there is a *literal* resurrection at the *beginning* of the millennium, and of course, assumes further (by his reference to 1 Cor. xv.) that the *literal advent* there spoken of (v. 23), as introducing the literal resurrection (*i.e.*, of the saints) is at the *beginning* of the millennium.]

Isa. lii. "It is quite obvious of this prophecy that it expands beyond the dimensions of its typical event, and that it relates not to a past but to a future and final deliverance of the Jews. . . . Their seeing 'eye to eye' makes for the *personal reign* of Him whose feet shall stand on the Mount of Olives."—(*Ibid.* p. 326.)

Isa. lxiv. "This is the Church's prayer for deliverance, and by such manifestations, too, as might very probably be given *prior* to its *millennial* establishment in the world. There may be a *geological catastrophe*—a something on the large scale, similar to what took place on Sinai when God appeared to Israel. Let us wait in faith for the coming of the Son of God." —(*Ibid.* p. 338.)

Isa. lxv. 17–25. "It is delightful to mark how an expression so general as that of the new heavens and the new earth, and therefore of the great and general renovation, should be blended with the expression of God's special kindness to His ancient people—proving that the Jews are to bear a prominent part in the establishment of the next economy. We are greatly wanting in the details of the millennium; and perhaps from the want of scriptural data for the determination of them. We cannot think of those who bear part in the first resurrection that they will again die; but will none of the righteous die? And, if not, what is meant by the child dying a hundred years old? And in contrast with him, the sinner, who, though he should live a hundred years, will be accursed? We doubt not that there will be *two contemporaneous societies at that period*—the righteous, and the wicked, who are without, and will not be permitted to hurt or to destroy in all God's holy mountain. Again, will there be a change in the laws of animal nature—that the carnivorous shall cease being so; or are these things only figurative? The earth, with its curse fully removed, will

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be greatly more productive, and so as that men shall not labour in vain, as now."—(*Ibid.* p. 339.)

[We call attention to three points indicated in these two last extracts.

1. The idea of "a geological catastrophe," as introducing the "new heavens and new earth." Though the parallel passage in 2 Peter iii. is not expressly quoted by Dr Chalmers, it is quite plain he considers the earth's renewal at the beginning of the millennium to be *literal.* May not an electric agency fulfil the condition ("fire") mentioned by Peter as to the mode of renewal?

2. The fact of a felt inability to condescend on the manifold details of the millennium has not the weight of a feather with Chalmers in postponing or affecting his judgment as to those great leading outlines which he conceives *to be* revealed.

3. The supposition of *a change in the laws of animal nature* may seem very strange to men accustomed only to look at the *existing* adaptations—*e.g.*, betwixt the structures and the food of carnivorous or graminivorous animals. But Chalmers, unlike some other scientific men, was child-like enough to *listen to God's Word,* as well as to look at God's work, and, without pronouncing dogmatically on the actual import of the saying, at least felt, that if such be its meaning, there is no hindrance whatever to its fulfilment on any merely scientific principles. If the millennium have its Cuviers and its Owens, they may be taught to admit certain new axioms, as the basis of their comparative anatomy. Let our cultivators of "natural science" remember this.]

Let the reader mark *the grand outlines of the advent era,* as indicated by Chalmers in the above extracts. There are, 1. A renewing of earth; 2. A first resurrection; 3. Israel's glory; 4. Destruction of antichrist; 5. A large conversion-work; 6. A judgment at the close; and the whole ushered in by the personal appearing of Immanuel. That they are given as gropings, rather than as distinct findings, he himself would have explained by the fact, that he had never set himself to digest these outlines of the prophetic word into systematic order. But the very *indeterminateness*—the very groping character of the views as a whole, instead of weakening our argument, *strengthens* it immensely, because it proves that, so far from coming to the class of texts which seem to announce a pre-millennial advent, with a *foregone conclusion* that this could not be their meaning, he came to these texts with a mind wholly unbiassed—came simply asking, "What saith the Lord here?"—came with a resolution to admit *whatever* the Word

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should declare, even though as yet unprepared to assign to the truth, so declared, its fitting place in a symmetrical system.

Mr Coleridge, in his "Aids to Reflection" (p. 365), speaks of "the practice of certain persons to *explain away* positive assertions of Scripture on the pretext that the *literal sense* is not agreeable to reason,—that is, THEIR *particular* reason." (The italics and capitals are Mr Coleridge's.) "And inasmuch as, in the only right sense of the word, there is no such thing as a *particular* reason, they must, and in fact they *do*, mean that the literal sense is not accordant to their *understanding*, *i.e.*, to the notions which their understandings have been taught and accustomed to form in their school of philosophy." Against this practice the entire life of Chalmers was one lengthened and impressive protest. And nowhere perhaps is the protest more impressive than in his mode of dealing with the texts now quoted. His was indeed a Baconian mind. In his view, the most crying of all heresies, whether theological or philosophical, was to explain away or distort a text or a fact in order to harmonise it with a preconceived system. Galileo was content to go to the prison of the Inquisition and into exile, because, true to the Baconian method, he could not, in deference to the received opinion, contradict the plain facts of nature, as observed and certiorated by his own senses. Not less joyfully would Chalmers have endured (if needful) the crucifixion of a theological outlawry, rather than consent to evade or explain away the plain sayings of the Word.

Our object in this tract is *preliminary*. It is to secure for our *scriptural evidence a candid and patient hearing*. There are many beloved brethren who will not be offended when we say of them, that their minds are strongly biassed against premillennialism. The writer, in saying this, is only recording an experience which his own mind knew at a previous stage of its history. He was accustomed to stretch on the Procrustes-bed of what Coleridge so justly calls "his own particular reason" the many Scripture texts bearing on this blessed theme, and to stretch them with a violence which seemed to threaten their very life. But he was enabled to overcome the prejudice at last; and he now seeks for his brethren the same liberty.

Reader! the theme is one admitting of no postponement. We crave your earnest and immediate heed to it, as one affecting most closely the personal glory of our coming King; and as one, too, affecting most closely your own personal growth in grace. It is not a mere dogma to be speculated on—if it were so, it would have no attractions for us—but a glorious truth to be daily *lived upon*. Our Master knew its preciousness to His

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afflicted Church in this her dark night; and so His parting word to her was, "Surely, I come quickly." If we would "hold up our heads," our eye and heart must be fixed on that scene, and we must be crying, day by day, and hour by hour—"Even so, come, Lord Jesus."

"In the confidence that these sayings are faithful and true" (writes Chalmers once more,—on Rev. xxii.), "I would pray the Lord to come quickly. The sayings of this prophecy are, we conceive, on the eve of their fulfilment. I desire to be vigilant and observing, and to wait for the Lord from heaven. . . . Come quickly, Lord Jesus; and to prepare me for this coming, let Thy grace be abundantly bestowed, and Thy power ever rest upon me. In the attitude of habitual service, and of habitual supplication would I wait for Thy coming to our world."—(*Sab. Scrip. Readings*, i. 436.)

SECT. II.—NO NOVELTY.

ABOUT a hundred years ago, Augustus Toplady, well known throughout the Churches for spirituality and soundness in the faith, thus wrote, "I am one of those *old-fashioned people* who believe the doctrine of the millennium, and that there will be two distinct resurrections of the dead—first, of the just, secondly, of the unjust; which last resurrection of the reprobate will not commence till a thousand years after the resurrection of the elect. In this glorious interval of one thousand years, Christ, I apprehend, will reign in person over the kingdom of the just."

Let us now proceed briefly to show on what grounds Toplady applied the epithet of "old-fashioned" to premillennialists. In so doing, we make the following statement:—That *for the first two centuries and a half, premillennialism was the universal doctrine of the Church.* The opposite system, which so widely prevails in our own age, was entirely unknown. All the early fathers who were *sound in the faith* were *declared millennarians;* and history testifies to the fact that the whole Church of these earlier and purer times held the same doctrine.

We might produce many testimonies in proof of the above statement. Let one, however, suffice, as it is the testimony of an opponent of our doctrine. Whitby thus writes, "The doctrine of the millennium, or the reign of saints on earth a thousand years, is now rejected by all Roman Catholics, and by the greatest part of the Protestants, and yet it passed among the best of Christians for two hundred and fifty years for a tradition apostolical, and as such is delivered by many fathers

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of the second and third century, who speak of it as the tradition of our Lord and His apostles, and of all the ancients that lived before them, who tell us the very words in which it was delivered, the Scriptures which were then so interpreted, and say that it was held by all Christians who were exactly orthodox." "It was received not only in the eastern parts of the Church by Papias, Justin, Irenæus, Nepos, Apollinarius, Methodius, but also in the West and South, by Tertullian, Cyprian, Victorinus, Lactantius, and Severus, and by the first Nicene Council. These men taught the doctrine, not as doctors only, but as witnesses of the tradition which they had received from Christ and His apostles, and which was taught them by the elders, the disciples of Christ. They pretend to ground it upon numerous and manifest testimonies both of the Old and New Testaments, and speak of them as texts which would admit of no other meaning, and which they knew to have *this* meaning."

From this testimony of one unfriendly to the premillennial doctrine, we learn the fact that, during the first two centuries and a half of the Christian era, premillennialism was the faith of the Church. We can trace it back to the very days of the apostles, and are taught it from the lips of those who were companions of the apostles; so that, far from being a novelty, it is one of the most ancient parts of the Church's creed; and surely this of itself is fitted to remove some prejudice, if not to prepossess us in its favour.

Nay, more, not only was premillennialism part of the Church's ancient creed, but it was reckoned by the early fathers one of the *tests of entire orthodoxy.* Thus Justin Martyr writes in the second century, "I and those Christians who are entirely sound in faith, know that there will be a resurrection of the flesh, and a thousand years in Jerusalem," &c. Semisch, a German writer, tell us, in his history of this father, that chiliasm, or premillennialism, "constituted in the second century so decidedly an article of faith, that Justin held it up as a criterion of perfect orthodoxy." From this statement it is clear that premillennialism is not only among the most ancient articles of the Church's creed, but was for nearly three centuries so associated with all that was sound in doctrine, that the deniers of it were not reckoned among the perfectly orthodox!

About the middle of the third century, millennarianism began to be assailed, but *its assailants were not the spiritual or orthodox* in the Church. They were men *noted for unsoundness in the faith,* and whose names, to this day, are proverbial for misinterpretation of the Word of God. The leader of the opposition was Origen, who, besides introducing a false method

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of Scripture exposition, openly denied some of the most essential truths of Christianity. He denied, for instance, the future punishment of the wicked. He held that the soul of Christ existed before the incarnation. He speculated strangely in regard to the resurrection; he maintained that the three persons of the Trinity were not equal, but the one subordinate to the other. Such were the opinions of the first and greatest opponent of millennarianism. Through his efforts, both in openly attacking the doctrine and bringing in a false system of interpretation, millennarianism began to give way. "In this century" (the third), says Mosheim, "its credit began to decline, principally through the influence and authority of Origen, who opposed it with the greatest warmth, because it was incompatible with some of his favourite sentiments."

It is a striking fact, that it was not until the leaders of the Church had availed themselves of the weapons of pagan philosophy—not until they had departed from the simplicity of divine truth—not until they had cast aside some of the vital doctrines of the Word of God, that any progress was made in overthrowing chiliasm. Other opponents of the doctrine followed in the steps of Origen; all of them noted not more for their enmity to millennarianism that for their departure from the truth of God. *Millennarianism and orthodoxy were from the beginning friends and allies,* whereas it was between heresy and post-millennarianism that the greatest affinity was shown.

Notwithstanding the assaults of Origen and his heretical followers, premillennialism was still retained as the belief of a very large portion of the Church till the fifth or sixth century. It was no longer indeed universal. It was no longer a test of entire orthodoxy, as in the days of Justin; but still the rudest attacks of heresy could not destroy it in an age, or even a century. It was too deep-rooted in the Church thus quickly to wither down. It continued to be very widely maintained in the Church for ages, until *by the rise of Popery* it was *wholly swept away.*

From the time that Popery rose into dominion, and during all the ages in which it held its unbroken sway over the nations, millennarianism was unheard of. That anti-christian church has, during the whole period of its reign, maintained bitterest enmity to millennarian doctrine. Not that the subject fell into oblivion—not that Popery kept silence respecting the doctrine. The subject was not lost sight of; and Popery, both in its councils and through it controversial writers, has openly and loudly denounced millennarianism as a heresy. How strange the fact! Ere the apostate Church arose, millennarianism is

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the test of orthodoxy; the moment that the Church rises, it is condemned as an heresy!

During the first century after the *Reformation*, millennarianism again rose into notice, and was held by some learned and godly men of that day. It is true, that the Anabaptists of that age brought discredit upon it; but it is remarkable that at that very time Socinus himself was one of its great opposers, so that if we see millennarianism in alliance with the errors of Munzer, we see at the same time anti-millennarianism in alliance with the far worse errors of Socinus.

In the course of the seventeenth century this doctrine rose into still greater eminence, especially in England. Very many of the Nonconformists and men of that day held it. A large number of the members of the Westminster Assembly were its supporters, so that Principal Baillie thus writes: "The most of the chief divines here, not only Independents, but others, such as Twisse, Marshall, Palmer, and many more, are express chiliasts."—(*Baillie's Letters and Journals*, vol. ii. p. 313.)

In the last century, when spiritual life had almost died away, millennarianism sunk along with it. To the spiritual death and cold Arminianism which then prevailed it showed no affinity. Its greatest opponent then, and the great maintainer of the spiritual reign, was Whitby, whose extreme Arminianism extended even to a denial of the imputed righteousness of Christ.

From this brief sketch of the history of millennarian doctrine, we learn this prominent fact at least, that, whether it be a truth or an error, it is *not a novelty*. Nay more, we learn that it formed an essential part of the ancient Church's creed, that it used to be reckoned as one of the tests of perfect orthodoxy—that its first assailants were men noted for heresy—that Popery has all along showed the strongest opposition to it—that some of the ablest and soundest of our Westminster divines (with the president of that Assembly at their head) maintained it;—and therefore, seeing that such is its history, it ought to be treated not only without prejudice, but with a not inconsiderable amount of prepossession in its favour. Apart altogether from its own nature, it has much in its history to recommend it to the reverential notice of the Christian Church.

Sect. III.—What Readest Thou?

"If there be one idea rather than another in which I feel myself more disposed to luxuriate, it is . . . in the perfect accordance which obtains between the spirit of him who in philosophy would take his lesson from observation, and of

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him who in theology would take his lesson from Scripture,—the one in every subject of merely human knowledge, putting the question of, What findest thou? and the other in every subject of divine knowledge, putting the question of, What readest thou?"—(Chalmers' Institutes of Theology, i. 250.)

Before proceeding to give a brief series of *Scripture texts* bearing on the Advent, and proving it to be *premillennial*, we ask the reader's companionship in a little *personal illustrative history.*

We traversed lately the land of Israel. Sauntering amidst the few scattered huts of *Ashkelon*, we opened our Bible at Zeph. ii. 46; and, as if we had been reading a recent history instead of a prophecy written in the days of Philistia's glory, we found Ashkelon indeed become "a desolation," and "the sea-coast" "dwellings and cottages for shepherds, and folds for flocks." Wandering northward to *Gaza*, and nearing the existing town, we beheld on our left, as we advanced, the site of the ancient city, now a huge mound of drifted sand, with only here and there a half-buried marble column uttering the sad tale of her former splendour. We read the same prophecy (Zeph. ii. 4),—it had been written,—"Gaza shall be forsaken;" and we opened Jer. xlvii. 5,—the scene, still far distant, had stood in naked reality before the seer's eye, and he had written —"baldness is come upon Gaza." We next stood on *Mount Sion*, concerning which it had been written (Jer. xxvi. 18), "Thus saith the Lord of hosts, Sion shall be ploughed like a field;" and we plucked growing barley from its soil. We entered *Jerusalem;* we walked along its ruined streets; we worshipped in the outskirts of a building—the English Protestant Church, whose foundation had been sunk not less than fifty feet ere the workmen penetrated to the rock through the prodigious mass of ruins. We turned to the same Word (Jer. xxvi. 18), and found the writing, "Jerusalem shall become heaps." We afterwards visited "the coasts of Tyre and Sidon." We had read, on our way, the divine declaration, that, though at the time the grand reservoir of the mercantile navy of the world, *Tyre* should yet become "a place for the spreading of nets in the midst of the sea" (Ezek. xxvi. 5). On reaching the present Tyre—a poor ruined town, the remnant of the ancient city's sea-port, and almost literally "in the midst of the sea," insomuch that in its leading thoroughfare, lying next the sea, we at one place rode ankle-deep in the rolling wave,—we found only a few fishing-boats, with the men engaged in drying their nets. The entire *land of Judah*, once so pleasant and so fertile, and so radiant with the smiles of a happy people

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—happy because the Lord was their God—we found now vacant and desolate, the few Arab strangers who possess it bearing in their whole mien and mode of life the aspect, not of proprietors, or even of settled tenants, but of mere vagrants or passers-by, whilst to the insignificant remnant of Jews in it, there seemed to be barely tolerated the melancholy privilege of mourning over the desolation. We opened the Book, and found it written (Deut. xxviii. 63), "Ye shall be plucked from off the land whither thou goest to possess it," and again (Isa. xxiv. 3-6), "The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. The land mourneth, and faded away; . . . few men left." We remembered that the true tenants of the land were scattered at that moment among all the nations of the earth—a people without a country, and without a friend, yet a distinct, and separate, and vast people still. We again opened the Word, and found it written (Amos ix. 9), "Lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." We were awe-struck. *No spiritualising here.* We beheld in those visible footprints of Jehovah *His* interpretation of prophecies already fulfilled—all were strictly and *literally* fulfilled.

We next bethought us of the *prophecies yet unfulfilled.* We read, for example, in Amos ix. 13–15, "Behold, the days come, saith the Lord, that I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; . . . and I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." We saw before us a country without a people, and we had left behind us a people without a country. Why, we asked ourselves, *that one vacant land, and that one landless people,* both so manifestly kept as it were in widowhood by a standing miracle of eighteen centuries? What else *can* God mean than a literal fulfilment of the still outstanding promise? Has the awful threatening been executed to the very letter, and shall the promise, *in spite of this miraculous preparation for its accomplishment also to the very letter*, be frittered away into a mere figure of speech, which may mean anything or nothing? In the presence of divine sayings so plain, and of doings so unmistakable, we could not hesitate for a moment about an answer. There *shall* be a *literal* translation.

But we *could not stop here.* In visiting Bethlehem, Nazareth, Bethany, Gethsemane, we remembered that, in literal fulfilment

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of the prophetic word, there had once walked, and wept, and groaned, and struggled there the incarnate Prince of Peace. We thought of the prophecies, still unfulfilled, which announce His second coming. We found the words announcing each alike explicit. Not more express and palpable were the announcements given to Israel, in literal accordance with which Jesus had come the first time to offer Himself a sacrifice for sin, than are the announcements encouraging the Church to hope for a literal second advent as the mode of introducing the longed-for redemption era.

We now proceed to the brief series of *Scripture texts*, confining ourselves at present to a simple outline of the argument which they furnish in proof of a premillennial advent.

(1.) Isa. xxv. 5. "He will swallow up death in victory."

1 Cor. xv. 54. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

[All admit that the passage, Isa. xxv. 6–12, is a description of the millennium. But one of its earliest or *introductory* features is the event described in ver. 8,—"Death swallowed up in victory." That event is expressly defined in 1 Cor. xv. 54, to be the saints' *literal* resurrection. And this literal resurrection, again, is brought about by a *literally present Saviour*—("they that are Christ's at His coming"—ver. 23). Therefore the advent is premillennial.]

(2.) Isa. lxvi. 17. "For behold I create new heavens and a new earth."

2 Peter iii. 13. "Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

[All admit that Isa. lxv. 17–25 describes the millennium. But the outset is signalised by the event styled in ver. 17 the "creating of new heavens and of a new earth." The question arises: What does this "new heavens and new earth" mean? Is it a spiritual renewing of the Church simply, or is it a literal renovation of earth? This question is answered plainly and decisively in 2 Peter iii. 13. It is literal renewing by fire. And this renewing by fire is no less expressly declared to be contemporaneous with the Lord's second coming. Therefore the coming is premillennial. We are not able to perceive any flaw in this reasoning.]

(3.) 2 Thess. ii. 8. "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming."

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1 Thess. iv. 15, 16. "We which are alive, and remain unto the coming of the Lord," &c. "For the Lord Himself shall descend from heaven with a shout," &c.

[In the first of these passages Antichrist is said to be destroyed by the Lord's "coming." The "consuming," or gradual wasting, is by "the spirit of His mouth:" the "destroying," or summary overthrow is by "the brightness of His coming." But the destruction of Antichrist is admitted by all to precede, not to follow, the millennium. Therefore, *if* the "coming" here spoken of be a personal coming, it follows that the advent is premillennial.

The only remaining question then here is—what is this "brightness of His coming?" Evidently the "coming" is identical with the coming of which Paul had written to them in his former letter. For though a caution is given here respecting the *time* of that coming, no hint, even the most remote, is given as to any other *kind* of coming. And what is the "coming" which he had told them of in the 1st Epistle? The second text quoted above sets that question at rest. It is a *personal and literal coming.*]

(4.) Dan. vii. 13, 14, 18, 21, 22, 26, 27. The same conclusion is established here. 1. The "destruction" of Antichrist is effected by the "coming" of "the Ancient of days,"—(ver. 21, 22, and 25, 26). 2. At the same time judgment is given to the saints of the Most High, and the saints possess the kingdom,—(ver. 22. Compare Matt. xix. 28).

[Both these events—Antichrist's destruction, and the saints' glorious reign—will be admitted to be millennial, the one preparing the way for the millennium, the other constituting the very glory of that blessed era. But both are effected by the "coming" of "the Ancient of days." The question is, *What is this coming?* Is it a literal coming, or a spiritual simply? In other words, Is it the Father ("the Ancient of days") manifesting Himself through the Spirit exclusively, or specially through the visible Son of Man? Let the words of ver. 13 decide: "I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him." If this language may be spiritualised, it will be difficult to maintain against a gainsayer that there is any literal coming or any literal judgment at all. The language of Rev. xx. 11–14 is not more express, if indeed so express.

Does not this establish, once more, the premillennial advent?]

(5.) Rev. xx. 5. "The rest of the dead lived not again,

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until the thousand years were finished. This is the first resurrection."

[Here is a "resurrection" at the *beginning* of the millennium. It is quite plain, from this verse, that whatever be the nature of that "resurrection"—whether literal or spiritual—there is no more of it during the entire course of the millennium. It is equally plain that if the "resurrection" be spiritual,—*i.e.*, if the *whole* meaning of the passage be that the millennium shall be ushered in by a resurrection of dead souls—a great conversion-work—there is no more conversion-work during the millennium; not only so, but the souls which are left unconverted at the great outpouring of the Spirit at the millennium's commencement, are at last, when the millennium is over, quickened and saved, for "the rest of the dead" evidently rise when "the thousand years are finished." The very statement of this hypothesis seems its own best refutation. But let this "first resurrection" be held to be literal,—*i.e.*, the literal resurrection of the saints who are "asleep,"—then the passage becomes intelligible.

Of course, this literal resurrection of the saints being premillennial, it carries with it the doctrine of the premillennial *advent*. For such resurrection is invariably linked to the personal presence of the Son of Man, as in 1 Thess. iv. 16.]

(6.) Zech. xiv. 5. "The Lord my God shall come, and all the saints with Thee."

[All admit that the passage following this text describes millennial times. The question arises, What is the nature of this "coming" which is here declared to precede and introduce them? *If only spiritual*, what is meant by the Lord's coming "with all His saints?" and besides, what is meant by "His feet standing on the Mount of Olives which is before Jerusalem on the east?" (ver. 4), and by the Mount of Olives "cleaving in the midst thereof toward the east and toward the west," and by there being "a very great valley?" (ver. 4.) The literality of the advent supposed, there is no difficulty in comprehending the passage.

Of course, if this coming be literal, the coming is premillennial.]

Such is a brief series of Scripture sayings on this theme. But, though brief, they are decisive of the whole question, if the interpretation given of the passages be correct. We are not conscious of having in anything stretched their meaning, for we feel *we have no object save to know the will of* GOD. "We speak as unto wise men; judge ye what we say."

Reader! is the "blessed hope" quickening *thy* soul into

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heavenly-mindedness? It is not enough, remember, that thou be spiritual—thou must also be heavenly-minded. A man may be spiritual, and yet be often very dead: if he be heavenly-minded, he must be lively; for what is heavenly-mindedness but just a quickened spirituality? And what is the Spirit's distinctive nutriment for this grace? A beloved brother in the ministry (himself one of the holiest and most heavenly-minded men we have ever seen), has told us that he never knew what heavenly-mindedness was, till he learned the divine art of living in the hope of his Lord's appearing.

Art. IV.—NOTES ON EPHESIANS.

Ch. v. 18–21. *And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord, giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.*

Illustrative of the general exhortation "Be not unwise," the apostle adduces a particular instance. I suppose that amongst the Ephesians, as in most pagan countries, intemperance was a prevailing vice. We cannot but gather, from the prominence given to the warning against it, that it offered special temptations to the Ephesian converts. Hence the earnestness of the apostle. But note the exact character of the warning. The apostle does not say "Abstain from wine;" that would have been a condemnation of God, whose good gift wine is. What the apostle does say is, Be not drunk or intoxicated with wine. The crime is not in the use, but in the abuse of what God has given. The danger is that the use of wine may grow into abuse, and it is in the abuse only that excess lies—the word excess here bearing the meaning of "dissoluteness," "debauchery," "profligacy,"—that result of the undue use of wine, which is demoralising. For the word "excess" is not in the original applicable to the word "wine," but to the condition described, that of "being drunk with it." In other words, it is the practice of intoxication which is condemned, as resulting in excess or profligacy. For indulgence in this sin leads to others. The heathens, it has been remarked, "were wont to inflame themselves with wine, and all manner of inordinate lusts were consequent upon it; and therefore the apostle adds, wherein, or in which, drunkenness is excess. The word may signify luxury or drunkenness, and it is certain that drunkenness is no friend to purity, or chastity of life; but it virtually contains all manner

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of extravagance, and transports men into gross sensualities and vile enormities."

The snare lay in festive meetings, social gatherings of friends and neighbours. In the usual mode of conducting such, there was this demoralising influence. How are the Christian converts to conduct themselves? They are to avoid the example of their pagan neighbours and associates. They are not inhibited from meeting together. But when they do meet they are instructed to occupy themselves in a different way. The apostle is not a mere iconoclast. He does not simply content himself with denouncing and forbidding one way of social enjoyment. Whilst he casts down on the one hand the old demoralised building, he sketches out on the other the new rehabilitated structure which he desires to see put in its place. He admits so far that social intercourse is requisite, and that it must have its occupations. These in the renewed man, in the converted heathen, will be spiritual; and so he says, abjuring the evil spirit of wine, be filled with the Spirit. The Christian's "own spirit" is to be "dwelt in and informed by the Holy Spirit of God." And then, as the result of this, "if this is so, if you are full of the Spirit, full in spirit, there will be a joy indeed, but not that of excess; one which will find its expression not in drunken songs, but in Christian hymns and continual thankfulness. Nor is the Christian to be satisfied with a small measure, a mere taste, so to speak, of this condition of feeling. He is urged to be filled with it. "Be ye filled in spirit." They were to wait on God by all the appointed means of His grace, that they might obtain even larger and larger "communications of the Holy Spirit, whose sacred influence would fill their souls with satisfying consolations in every circumstance, and tend to the happiest consequences in future, and in which there was no danger of excess."

There might arise a question as to how this inward joy was to manifest itself outwardly. For it is a natural principle that inward feeling must have outward exhibition. Are Christians to be morose, sour, self-contained? Many think they should. No! emphatically *no!* says the Scripture. Who has such right to rejoice as he who is redeemed? Who such ground of joyful praise as he whose future is safe and full of gladness? Therefore, says the apostle, do not refrain from your social gatherings; but when you meet, give full vent to your true and enduring joy; tell of it to each other; keep nothing back; tell it jubilantly; rejoice over your new-found happiness with songs of praise: keeping, however, this in view, that your singing and psalming must be sincere, "in the heart," sincere before God; for it is to be "to the Lord." In psalms and hymns and

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spiritual songs they were to speak to themselves, that is, to one another, "attending," as one says, "especially to the affections of their hearts, that the inward melody of holy love and gratitude to the Lord might unite with the outward melody of poetry and singing, when they used them in this manner, either alone or in social worship. It was incumbent upon them also to give thanks always, even in seasons of persecution and affliction; and for all things, not excepting such as nature disrelished, being satisfied with their salutary tendency. Thus let them acknowledge their manifold obligations to God, even the Father, in the name of Christ, through whom alone blessings were bestowed on sinful creatures, and praises accepted from them."

Some writers of the English Episcopal Church would fain find in the expression here, "speaking to yourselves in psalms," an argument in favour of antiphonal chanting: no man of ordinary common sense would try to do so. It is on record by a heathen, that one characteristic of the Christian worship was, that when they assembled statedly they sang together a hymn in praise of Christ as God. What the exact meaning of the varied names here used—psalms, hymns, spiritual songs—is, has been variously suggested. Psalms seem to have signified those sacred songs which were performed with musical accompaniment, as all David's psalms apparently were. Hymns, again, appear to have been songs without accompaniment. Perhaps the three expressions are used simply to denote all kinds of lyrical poetry originally in use at those feasts where intoxication prevailed, but which, under the inspiring influence of the Holy Spirit, were now to be dedicated with heartfelt thanks to the Father, in the name of Jesus Christ. For this, after all, is what is insisted on here as the essential element of praise; that it should be, 1st, in the heart—that is, sincere; 2dly, to the Lord, as the object of worship; 3dly, with thankfulness, as the element out of which alone true praise flows; and 4thly, in the name of our Lord Jesus Christ, the only medium through which our prayers or praises can reach God the Father. In this arrangement there is the gospel—thankfulness for redemption through Jesus Christ from the Father.

The true appreciation of our own redemption through the work of Jesus will bring with it great consideration for others. So the apostle adds, that the natural outcome of true thankfulness, rightly based, and rightly rendered,—based on the finished work of Jesus Christ, and rendered in His name,—will be great mutual consideration. "Submitting yourselves to each other." There is to be no selfish vaunting. In our thanksgiving we are to put others before ourselves, remembering that one is our Master, and all we are brethren: for the submission to each

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other is to be in the fear of God, or Christ, for so it seems the authorities say the verse should end. "In the fear of Christ." "A *rare phrase*," says Bengel. "The fear of Him," says Alford, "whose members we all are, so that any displacement in the body is a forgetfulness of the reverence due to Him." Would that there was more of this Christ-like submission, first to the Master, and then to one another. It is a feature of Christian life lamentably lacking in these degenerate days.

The 21st verse is a general statement of the social mutual interdependence of Christians, which the apostle further illustrates in what follows. The relationship of the Church to Christ, its union to Him, and in Him, comprehends all phases of human relationships, and hallows them. Thus it is no abrupt transition from spiritual themes to secular, when the Scripture passes from the giving of thanks to speak of the duties of men to one another; for these mutual social duties flow out of that redemption and reconciliation to God, which is the great source and subject of thanksgiving "to God and the Father in the name of our Lord Jesus Christ." To bring the general statement of the duty of submission to a practical issue, the apostle proceeds to unfold its application to three of the principal of those social relations: that of husband and wife, parent and child, and master and servant.

Vers. 22–24. *Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church; and He is the Saviour of the body. Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands in every thing.*

The element in which this submission is to be rendered has already been opened up. It is a mutual submission in the Lord. In first adducing that of the wife to the husband, the propriety of it is strongly set forth in the use of the expression *your own* husbands. The wives are reminded that those to whom they are exhorted to defer are specially their own, and that, consequently, such deference should be prompted by feeling as well as duty. It is involved in the specialty of the conjugal relationship, that intimate bond, closer than any other mundane tie, so peculiar, so close, so intimate, that it becomes the type or model of the relationship which exists between Christ and His Church. The submission furthermore is lifted up into the region of religious acts, for the submission to the husband is to be "as to the Lord," an act really done to Christ. For in some sense the husband is the head of the wife, even as Christ is the head of the Church; though, in the case of Christ, the headship springs from the great fact that He has redeemed that Church of which He is the head, "He being the Saviour of the body."

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"In that respect," it has been remarked by Dr Candlish, "His headship is peculiar. The husband cannot be the head of the wife in that sense, or on that ground: although he must ever feel that his headship, as being analogous to that of Christ, is connected with His being the Saviour of the body,—must be of a like nature—saving, delivering, preserving."

With this distinction—indeed, in spite of it, for the word translated "therefore," in ver. 24, would have been better rendered "nevertheless,"—as the Church is subject to Christ, so let the wives be to their own husbands in everything. Submission of the same sort as the Church's to Christ is what is here enjoined. It is to be unreserved, universal, not partial, fitful, or occasional; and it is to be based upon love.

Ver. 25. *Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it.*

If there is the duty of submission on the one side, there is the duty of love on the other. The requirement from the husband is a larger, and broader, and more comprehensive thing than mere reciprocal submission. "The precept may include and cover that. But it goes far beyond. It involves a deeper affection. It proceeds upon a feeling of the heart prior to the submission or subjection claimed—a feeling which is indeed the procuring cause of the submission. It is love; and love going far beyond the submission or subjection which it claims; love self-sacrificing even to the death."

For if the wife's submission is to be of the character and kind of that of the Church to Christ, the husband's love for his wife is to be in the direction of, if indeed it cannot reach to, the full measure of the love of Christ for His Church. As the Church's willing and rejoicing submission springs from Christ's redeeming love for her, so the wife's conjugal submission finds its spring and source in her husband's over-mastering love; and if she is exhorted to be obedient, he is exhorted to love her even as Christ loved His Church. As to that love of Christ for His Church, there can be no question. It was manifested in His giving Himself for it. How the apostle dwells upon this self-sacrificing love of Jesus. He uses the same expression almost in the second verse; and now, when he has again to speak of Christ's love, he can find no warmer words with which to portray it than those which tell of His dying for her. "For Christ gave Himself not to a weak, passionate, capricious master (as Jacob did to Laban for his Rachel), but to His Father, to God the Judge of all. And He gave Himself unreservedly into His hands; not to win a bride out of His loving family, but to purchase the release of a captive and criminal lying under the Father's righteous and inevitable sentence of penal death, of

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everlasting condemnation. For the Church, thus viewed, He gave Himself. He gave Himself to redeem her, by taking the sentence due to her upon Himself, and so, by dying in her stead, to buy her with a price to be His spouse."

In thus dying for His Church there is a double event eliminated. This twofold outcome of the Redeemer's death we have stated in the two verses that follow.

Ver. 26. *That He might sanctify and cleanse it with the washing of water by the Word.*

This is the first or intermediate purpose of that atoning death, the sanctification and purification of the Church; and it is the means or process by which the second and ultimate purpose unfolded in ver. 27 is reached. The objects of Christ's love are in themselves unworthy of it. They are unholy; they are impure. This condition of sinfulness is that which makes them the lawful captives of Satan. Christ's death in their room and stead takes away the sin; the hold of Satan upon them is gone; no longer his lawful captives, they are Christ's freedmen. But the old nature is there still, and a work of grace must be wrought upon it. He who is the author of our faith, is also its finisher. He began the work in His redemptive death, propitiating, making atonement. He carries it on, sanctifying and cleansing His Church with the washing of water by the Word. This He does by His Spirit. The washing with water denotes the inward operation of the Spirit upon the soul; the Word denotes the outward means by which the Spirit appeals to the person. It is the Spirit applying to us the redemption purchased by Christ; and the result is, that we are washed and purified, sanctified and cleansed. "That is the first purpose or object of Christ's giving Himself for the Church. As she is when He gives Himself for her, she does in truth sorely require to be sanctified and cleansed; or to be sanctified by cleansing. She needs to be separated from the mass of guilt and corruption in the midst of which she lies; to be hewn out of the rock, and dug out of the hole of the pit. She needs to be severed from the world, and consecrated to the Lord. And this can only be through her being washed, purified, cleansed." This the death of Jesus accomplishes, and then comes the final result.

Ver. 27. *That He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*

This is the second or ultimate and final purpose of Christ's giving Himself for His Church,—that He might Himself present to Himself the Church, glorious—a bride suitable; no longer unworthy, but made worthy of Him by Himself—

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"The daughter of the King
All glorious is within,
And with embroideries of gold
Her garments wrought have been."

She is glorious, inwardly glorious. And her glory is twofold. Negatively, she has now nothing about her of what can in any way cause a stain in her pure skin, or a ruffle in her fair outline. Positively, she is holy and pure. For the word "without blemish" means more than a mere negation. It indicates purity or beauty. She is consecrated to be the Lord's, and to be faultlessly perfect as His and His only. She is to be blamelessly holy; dedicated and devoted, without drawback or reserve, as "Holiness unto the Lord."

So Jesus fashions a bride for Himself. The materials are of the worst and vilest; but He takes delight in receiving them just as they are, in recreating in them the lost image of His Father, forming in them "a bright and beauteous image of Himself." So are they fitted for being taken into the closest relationship. His bride, the Church, is inwardly holy now as He is holy, and outwardly pure as He is pure. "It is spotless, smooth, unruffled, and unwrinkled; such as He may, with a love not of pity only, but of most intense congeniality, complacency, and sympathy, clasp to His embrace, and take into the closest personal union with His own very self." The Church, as we see it in the world, is a long way from this *beau ideal* as yet. But this is its promised and destined condition. Let each strive to realise it in his own personal experience, and so shall we, all of us, each one in his own sphere, best hasten on the glorious consummation.

Vers. 28–30. *So ought men to love their wives as their own bodies: he that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: for we are members of His body, of His flesh, and of His bones.*

The word "so" here has the meaning of "thus," that is, In like manner as Christ loved the Church, let men love their wives. Moreover, the idea of perfect oneness is presented to us; for in loving his wife a man is loving himself as being his own body. The duty is enforced as flowing from a natural law, and also by the example of Christ. The whole argument has been put thus: "Men ought to love their wives as Christ loves His Church, as being in fact (I might add) their own bodies. Yes! I say, the man who loves his wife loves himself; for if he hated her, he would hate, according to the axiom in ver. 28, his own flesh; whereas, on the contrary, unless he acts against

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nature, he nourishes it even as (to urge the comparison again) Christ nourishes the Church. The great spiritual Antitype fills the apostle's mind, and the 30th verse is an outburst of satisfied and exultant love in the thought of the believer's oneness with the Saviour. "For members are we of His body, of His flesh, and of His bones." "As the woman owed her natural being to the man, her source and head, so we owe our entire spiritual being to Christ, our source and head; and as the woman was one flesh with the man in this natural relation, so we, in our entire spiritual relation, body, soul, and spirit, are one with Christ, God manifest in our humanity—parts and members of His glorified body."

Vers. 31–33. *For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.*

The apostle quotes the primal doctrine concerning marriage from Genesis ii. 24, but applies the words in a higher sense, as is evident from the language of ver. 32; while in the closing remark of the chapter he narrows down the duty again to the individual, and from the higher example and mystical relationship between Christ and His Church, of love on the one side and obedience on the other, he gives us a precious rule for daily family life in the combination of love and reverence. The right understanding and appreciation of this whole argument would tend to nourish in our souls aspirations after a higher Christian life. To use the words of one: "Paul may be understood as saying—I am not now quoting the words of Adam as applicable to himself and his marriage with Eve, or to any marriage among his descendants. I see in them, even as originally spoken, a deep and hidden spiritual meaning, wonderfully great, realised only now, and revealed in Christ and the Church. The description in that old Divine Word or oracle of the community of nature between man and woman—the manner of its origin, and the relation that rests or is founded upon it—far transcends anything within the compass of human life and human institutions. It is not exhausted, it is not adequately expressed or fulfilled even, in that blessed social ordinance which it sanctions and sanctifies. It points to a far higher and holier sphere. In its full meaning it is true only of Christ and the Church. Here there is a real and thorough community of nature; not of a bodily sort only, as might seem to be indicated by the phrase, 'This is bone of my bone,

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and flesh of my flesh,' but including the entire man—soul, body, and spirit. We, our whole selves, being of His flesh and of His bones, are members of His body. We as we now are—the Church—the Church sanctified and cleansed with the washing of water by the Word—we derive our nature, our life, from Him, in a sense far deeper, truer, worthier than that in which woman could be said, as to the germ of her body and her bodily existence, to be taken out of man. And therefore the nuptial union also in our case must be deeper, truer, worthier, than even the marriage divinely formed and blessed in Paradise. When the man who leaves his birth-home to cleave unto his wife, is none other than the Man Christ Jesus, the Eternal Son, coming forth from the bosom of the Eternal Father, His dwelling-place from of old, from everlasting, to clasp to His own bosom, in the warm embrace of a love that passeth knowledge, the Church, His bride, given to Him by the Father before all worlds—bought by Himself at the cost of His most precious blood—prepared for Him now by the baptism of the Holy Ghost, and the power of the quickening Word; the Church, His bride, taking out of His pierced side His own nature, His own life; the Church thus made one, intensely one with Him, part and parcel of His very being;—is not that a great mystery, a glorious mystical fact, a truth that is spoken of Christ and the Church? And may we not now fall back with new insight and new sympathy on the amazing model and measure of a husband's conjugal affection, to which the apostle has been pointing in the previous verses? 'So ought men to love their wives as their own bodies; he that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth it, and cherisheth it, even as the Lord the Church.' As the Lord nourisheth and cherisheth the Church! What manner of nourishing and cherishing is that? What must it be, if in so intimate an identification, and on such wondrous grounds, she is part and parcel of Himself? Will He hate His own flesh? Would that be natural? Would that be possible? No thanks to a man if he love his wife; it is but loving his own body—loving himself. But was it as loving Himself that Christ loved the Church, and gave Himself for her? Was that loving Himself? What? Loving Himself! When He laid down His life for her sake? Yes! In a manner it was. For it was to win her to Himself, and have her all His own, to nourish and cherish evermore as one flesh with Himself! To nourish and cherish! Ah! how tender are the words. To nourish—to fend and foster; to fan the feeble spark of life; gently to draw out the growing powers, and cheer encouragingly the upward

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aspirations heavenward. To cherish—to fondle—to be ever lavishing on the beloved all love-tokens—not for a brief moon, but onward through all time unto a dateless eternity. So the Lord nourisheth and cherisheth the Church; and all its members as being members of itself. Certainly this husband does not hate His own flesh. No thought of alienation or estrangement ever comes in between Him and the Church which is His own flesh, or between Him and any one in the Church—myself, for instance, if I am really His. For every individual in the Church is to Him what the Church collective is—His own flesh, which He does not and cannot hate. I give Him much provocation, much offence. I am unsteadfast, if not perfidious and unfaithful. But I am a member of His body, being partaker of His nature, of His flesh, and of His bones. And this Man, at any rate, hateth not His own flesh. He cannot disown me; He will not desert me. As a member of His body, I may be in many respects but too uncomely, unseemly, and unmannerly; troublesome also, and unruly; apt to relapse into old and odious disease, or to yield to new infirmities. But I am of His flesh and of His bones, and therefore a member of His body. He does not, He cannot ever at any time hate me. He is not one to hate His own flesh. He does not cast me off. He does not deal with me cruelly. He does not give up His kind and kindly treatment of me. He continues to the last, in all loving faithfulness, to nourish and cherish me as His own flesh."

What a thought! What comfort to the weak and erring! But ere thou, my Reader, or any one, shall venture to take this comfort to thyself, oh! be sure that you have accepted the marriage overtures of the Lord. Have you? No! Oh! then think who it is that you are rejecting. Think of His love. Think of what He has done—of what He is still prepared to do for you. You use no other friends so ill. He died to make atonement for your guilt. He will take you as you are; and He will make you worthy of Himself. In all your vileness and filthiness, and foul guiltiness, He will receive you, and He will sanctify and cleanse you that He may present you to Himself pure and holy. "He who woos you, and would win you, will have you first as you are. He will Himself make you what He would have you to be. He has ready for you the blood of atonement which He shed when He gave His life for you—the washing of regeneration—even the renewing of the Holy Ghost; the word of pardon: Thy sins be forgiven thee; the word of purification: A new heart will I give thee. Hear Him, O my friend! Hear Him now; and, hearing, believe. Oh! taste and see how good He is!"

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Art. V.—THE RIGHT APPLICATION OF LEVITICAL TYPES.

It may facilitate our inquiries as to a right application of the Levitical types to ourselves as Christians, if we can first ascertain their real bearing on the people to whom they were originally given. The dispensation introduced with so much solemnity at Sinai must have had some special teachings for those to whom it was committed; it introduced them to new privileges, and laid them under fresh responsibilities.

We are expressly told that this system of types was "a shadow of good things to come" (Col. ii. 17; Heb. x. 1). Israel had the shadow, we have the substance; "the body is of Christ." Still the types which are accomplished in Christ may assist us now to understand divine truth. The inspired record of evangelists, and the infallible utterances of apostles, do not render the types obsolete. Mr Tait has compared their teachings to viewing a beautiful prospect by moonlight.

It is important to bear in mind that the Levitical institutions were not given to Israel to *make* them the people of God, but because they were such already. They were God's covenant people by virtue of their relationship to Abraham; they had been put under the protection of the paschal blood while Egypt was so sorely smitten, and at Sinai had been taken into covenant with God (Jer. xxxi. 32). We should bear in mind, that the first covenant of which Paul speaks in Heb. ix. 18–20, is described in Exodus xxiv.; whereas what may be properly termed the Levitical types, do not begin to be spoken about till the next chapter, or after that "first covenant was dedicated with blood."

The establishment of a special priesthood in the line of Aaron, a costly tabernacle for them to minister in, with all the various services, vessels, days, and institutions connected therewith, was God's gift to a covenant people. It was something added to whatever had been possessed under the patriarchal dispensation, yea, something additional to what is spoken of in the five chapters immediately preceding Exodus xxv. God's object was to teach Israel important truths—to afford fresh glimpses of good things to come—to bring them nearer to Himself in worship—and to sustain them as a people in that covenant relationship into which He had already brought them.

A writer on the types has observed "that the great idea of Leviticus is *sacrifice*." We question whether this is quite correct. Sacrifice may well be considered as the *foundation*, and the Levitical dispensation as a building reared thereon. *Priesthood* is rather the great thought which pervades the writings of

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Moses, from Exodus xxv., all through Leviticus far on into Numbers. We should bear in mind that for more than 3000 years believers in God's word had come to Him by means of altars and sacrifices. The burnt-offering which figures so largely in the Levitical arrangements was no new institution; it had existed almost from the beginning of the world, and, with some other things, was incorporated into the Mosaic ritual. Abel, Noah, Abraham, and Job are introduced as offering up burnt-offerings. We may also observe that even after the Aaronic priesthood was established, there are found instances in which those who were not of the house of Aaron offered up *burnt-offerings*, although they did *not* minister in the sanctuary. The cases of Gideon, Samuel, and Elijah, may suffice to prove this.

Not to dwell on other things, we would observe that there were two leading points introduced into the Levitical institutes which were *new*, and intended to serve important purposes. The first, which has been already mentioned, was the appointment of one family to the priesthood, to the exclusion of all others; in this point we include all that is said about the place of their ministry, vessels, garments, &c. &c. The following observations of Dr Russell are well worthy to be pondered: "The services performed in the *outer court* of the Levitical tabernacle were in substance the same with what had been performed before the giving of the law by every one who had acted as priest in offering sacrifice; and the services performed in the inner court were mostly *new* appointments. The latter had particular reference to what the Saviour should do in the celestial world, and the former service referred particularly to what He should do on earth; and the great things signified by them were accordingly effected when He bore the sins of many." How far any Old Testament saints entered into the meaning of these new revelations we cannot say. We know, from the epistle to the Hebrews, that such is the meaning of these types. We know also that in the time of our Lord and His apostles nearly all the covenant people had mistaken the *means* for the *end;* they thought that those shadows were the substance, and would for ever remain as divine institutions. It was time, therefore, that they were abolished, especially as Christ, the substance of all the shadows, had come.

The second new element introduced consisted of a number of regulations respecting ceremonial uncleanness, describing the various ways in which defilement was contracted, and prescribing the means to be used for the removal thereof, so that the uncleanness might be purged, and the person re-ad-

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mitted to certain temporarily forfeited privileges. To refuse to make use of the prescribed sacrifices and washings was accounted an act of disobedience, and exposed to the wrath of God (Num. xix. 20). Some writers have supposed that the Levitical offerings had *only* to do with "sanctifying to the purifying of the flesh," or ceremonial defilements; and that moral offences, or *sin* as an offence against God, was not at all met by those various offerings, or even referred to. We think that this is a mistake even as regards some of the Levitical laws (see Lev. vi. 1–7; xvi. 16, 30). Do not those who write thus overlook the fact that the sacrifices which previously existed were incorporated with the Mosaic ritual, and that whatever moral or spiritual purpose they had answered from Abel downward, they would still continue to answer? We know that they could not take away sin (Heb. x. 1–3), but they could show those who brought them to the altar how sin could be put away, leading the faith of the offerer to see, however dimly, God's great idea of "salvation by substitution," or the pardon of sin by a vicarious sacrifice. By God's appointment, the Levitical types did take away ceremonial uncleanness; but it was not His will, nor indeed was it possible, that "the blood of bulls and of goats, or the ashes of an heifer," could take away sin as an offence against God. Why God introduced those numerous laws respecting ceremonial defilements, and set up such an elaborate system of remedial measures to meet the various cases supposed, we cannot fully tell. There were no doubt ends to be answered worthy of Himself; they were beneficial to Israel as a nation, and are suggestive to all earnest students in all ages. We give a few remarks upon this point from a useful article in the *British and Foreign Evangelical Review* for July 1871:—

"The use of sacrifice, which was *peculiar* to the Mosaic system, was of an inferior order to that which previously prevailed. Before it had to do with man's moral relation to God; now it had *chiefly* to do with factitious offences created by an elaborate ceremonial. We do not say that this was a backward movement in the divine dispensations, for we hold that this lower use of sacrifice was only superadded to the purposes of its original appointment with a view of throwing fresh light upon the method of redemption." Again:—"When we speak of the primitive sacrifices as expiatory, we certainly do not suppose that they any more than the legal offerings could of themselves atone for human guilt and purify the conscience. But they could, and we believe that they did, serve as divinely-appointed representations of the one perfect atonement then future—to give greater definiteness and strength to the faith of

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the worshipper. Besides assuring him of the fact of forgiveness, they gave him a glimpse of the manner in which it was to be rendered consistent with the divine justice, and thus the forgiveness of the believing worshipper was very closely connected with the bloody sacrifice which he offered up. In this sense alone were these sacrifices expiatory."

We conclude, then, from this brief survey, that whatever is written about priesthood, tabernacle, garments, vessels, days, seasons, and ceremonial cleansings, from Exodus xxv. onward, was intended for a covenant people, in order to instruct them in truth, afford facility for worship, remove whatever unfitted for God's presence; in a word, to preserve them in that relationship and standing in which God had placed them as His witnessing people.

Let us now apply this to ourselves, and to our making a right use of the Levitical types. There is one book in the New Testament which more than any other may be said to be a *key* to the meaning of many of the Levitical types. As when the lock of a door is opened, there is an admittance to whatever treasures it held secure; so this treatise of the apostle reveals a vast mine of wealth in the books of Moses.

It is important to keep in view that the teachings of this book are especially designed for believers in Christ. It is not so much a gospel for sinners, as for saints, yet having a special reference to the fact that they are sinful still, living in a world full of danger and defilement, needing continually that glorious provision which God hath made for them in the priesthood of Christ. The Epistle to the Hebrews is mainly intended to teach *how God saves believers* (compare Heb. vii. 25 with Rom. v. 10). It refers to those who have come to Christ, and have been reconciled to God by the death of His Son; they are now described as "coming to God by Christ;" for them "He ever liveth to make intercession;" and "they shall be saved by His life." The object of the Holy Spirit in this epistle, as regards those originally addressed, evidently was to prevent apostasy, to which they were exposed, also to produce perseverance; and it is admirably adapted to answer both ends still; also, to instruct, encourage, and comfort. If we would be influenced powerfully by the considerations this epistle contains, we should study much and constantly that glorious Person so fully exhibited throughout it. It may be profitable to compare the law and gospel in this respect. Before a word contained in the Levitical code had been uttered, Jehovah caused Mount Sinai to become one awful blaze of light and fire before the eyes of Israel. He revealed Himself in visible and

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terrible majesty as a consuming fire. He thus taught the people to study the ceremonial law in the light of that awful glory, ever remembering that Jehovah their God was a "jealous God." Now, observe; what is the first thing which the apostle does in his letter to the Hebrews? He rears, as it were, another and more glorious pillar of light than Israel ever saw. He exhibits Christ as higher than the angels, as the manifester of God; yea, as "the brightness of His glory, and the express image of His person." In the first two chapters of the Hebrews, he goes on quoting from the Old Testament some of its grandest passages, and applying them all to Christ, showing how gracious and how glorious the Lord Jesus is. We should always read the Epistle to the Hebrews in the light of this excellent glory. Two leading doctrinal points of this epistle are what the Lord Jesus has done on behalf of sinners, and what God has done to Him on account of it. In the exaltation of Christ to the throne of the Majesty on high, we learn what God's estimate of the work of Jesus on earth is.

Before we endeavour to apply the principle laid down that the Book of Leviticus and the Epistle to the Hebrews are each addressed to a people in covenant with God, it may be well to answer a question, which doubtless has suggested itself to some minds in something like the following form:—Allowing that the *general* aspect of the Levitical types was such as has been maintained, are there not among these institutions and ceremonies some things which show typically how God is propitiated—how the sinner is first brought to God; as well as how those who are reconciled are sustained in fellowship, and ultimately completely saved? To this question, an affirmative answer is gladly given. The Levitical types all teach in various places how satisfaction is made to God, and reconciliation realised by man; this we shall see as we proceed. Still we think that much care should be taken to keep the general scope and design of God in view, and not to use types which are intended to set forth the great Antitype, to describe the believer's privileges, or to show how the sinner is reconciled to God at first. One or two instances may illustrate our meaning. Lev. viii., ix. describe the consecration of Aaron and his sons to the priestly office; is not the spiritual substance of all these services found in Christ Himself, His consecration, and His ministry in the heavenly sanctuary, and also in His people as a spiritual priesthood, not in the reconciling and consecrating of the sinner to God? Again, ought not Heb. x. 20, &c., respecting entering through the veil into the holiest, to be confined to those who, being sanctified and perfected for ever, have boldness to enter

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in and worship; and not be used to encourage unsanctified sinners to come to Christ, or flee from the wrath to come. It is most important not to apply that to one class which really belongs to another.

Still we think that there are types which answered a twofold purpose; which, while instructing and encouraging a covenant people, brought out the Godward aspect of the atonement, and exhibited the way in which the soul is reconciled to God. These two great points may be clearly traced in Heb. ix., x. In Heb. ix. 26, we read, "Now once in the end of the world hath He appeared, to put away sin by the sacrifice of Himself." In the next chapter the Saviour is introduced, saying, "Lo! I come; I delight to do Thy will." That is, I come to be an offering and a sacrifice to God. Then comes the sanctifying and perfecting of those who believe. But the attentive reader will observe, that in both chapters the leading thought throughout is the nearness of the pardoned soul to God as a consecrated priest; his right to enter the holiest; his privilege to minister to the Living God; his continuance in this blessed state; and his ultimate glorification, because He who made satisfaction to God on earth, is now our glorious High Priest in heaven.

We ask particular attention to one passage, as suited to assist us rightly to apply these ancient types to ourselves. It is Heb. ix. 13, 14. Here two distinct types are referred to—the sacrifices of the great day of atonement, and the ashes of the heifer. In the same sentence, the apostle speaks of "the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean;" and attributes to *both* the same kind of efficacy, "they sanctify to the purifying of the flesh." From them as thus united, He deduces the inference, "How much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God." On the great day of atonement, Israel, as a nation, was made "clean from their sins before the Lord" (Lev. xvi. 30, 31); and by the ashes of an heifer provision was made to remove at once any ceremonial uncleanness contracted afterward. The former was a shadow of the one all-sufficient offering of Christ; and what is said of Israel being "clean from their sins," illustrates the blessed condition of those who "have received the reconciliation." Those who are in a perfectly justified state are yet in themselves morally imperfect, and for this a provision is made in the priestly office of Christ. The one answers to the complete washing of the body: "He that is washed is clean every whit;" and the other to the washing of the feet, which requires to be

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done constantly. Those of whom it is true "that their hearts have been sprinkled from an evil conscience," must still daily have to do with the blood of Jesus, and with Himself as their Advocate (1 John ii. 1, 2) and High Priest (Heb. vi. 14–16).

We have before now been a little perplexed why the apostle puts together, in Heb. ix. 13, the offering on the day of atonement and the ashes of the red heifer; but does not the fact that this epistle is addressed to believers, show the reason for this? Such an association answers to the text above quoted, and to others, where the washing of the body and the washing of the feet—the propitiation and the advocateship (1 John ii. 1, 2)—the offering and the intercession (Heb. vii.)—are presented together. The idea in all these places is that of being *preserved* in the blessed state into which they have been brought; reconciled by His death, they shall be saved by His life. Those brought near to God by the death of Christ, should walk in the light, and seek grace daily to realise "that the blood of Jesus Christ, His Son, cleanseth us from all sin." The word *cleanse* here refers to *guilt*, and so describes an act of fatherly forgiveness.

We think that Heb. ix. 13, 14, clearly shows that the day of atonement, though it teaches the Godward aspect of the death of Christ, does not, as some think, refer *only* to that, but includes the application of His death manward. The blood shed was sprinkled, and the sprinkling of the blood of Christ in the New Testament always refers to its application to the soul. We believe that the transactions of the day of atonement, including slaying, offering incense, and sprinkling of the blood, teach the great facts of satisfaction made by Christ on earth—intercession carried on in heaven; and of both being brought to bear on the conscience and character, producing peace and purity. With these striking words from Heb. ix. 13, 14, we may associate Rom. viii. 33, 34. Observe, it is of justification that the apostle is here speaking. Having declared "it is God that justifieth," he asks, "Who is he that condemneth?" and goes on to find the ground of the believer's non-condemnation, and the reasons for his full justification, in the death, resurrection, session, and intercession of Christ. Not in each in the same way; the *death* of Christ is the alone *meritorious* ground of justification; all His other acts here mentioned have an influence as regards continuing believers in their blessed state, and in securing them to that day when their free justification shall be declared before the universe.

Heb. x. 10, 14, should also be considered. Believers are said to be "sanctified through the offering of the body of Jesus

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Christ once for all," and these sanctified ones are also said "to be perfected for ever." We accept Dr Smeaton's definition of sanctification: "consecration to God on the ground of a sacrifice;" we consider it parallel with "purged from dead works to minister to the living God;" and also with Titus ii. 13, 14.

In what sense may those who are truly sanctified be said to be "*perfected,*" and "that for ever?" Certainly while on earth they are not perfectly holy. Nor do we think that the apostle means "perfect in love," or perfect in the sense of *maturity* (1 Cor. ii. 6; Phil. iii. 15). It must be a perfection which applies to *all* whose sins are remitted, and in whose hearts God's law is written (Heb. x. 16), (which is God's own description of the sanctification in vers. 10 and 14). Every one whom the Holy Spirit, by means of the truth, has brought into a saving connection with the blood of Jesus, and who is thereby consecrated to God, is "perfected for ever." Does not this mean that they not only have that perfectness of conscience which the law could not give (Heb. x. 1–3), but that the death and priesthood of Christ, or the one offering, and what grows out of it to all believers, contains an infinite *provision* for maintaining the believer in that state of perfection of conscience into which he was brought on his first believing. Paul's great point in the passage is, there is full remission for all who believe through this one offering, and so there needs no other to be ever presented. Christ had done everything that God requires, or man can need, and He is now triumphant in heaven to make all effectual, even to perpetuate and perfect the work of grace in all believers.

Another point may be mentioned in connection with this. After the blood of Christ had been spoken of as the substance of the offerings slain on the day of atonement, and of all other types; after the triumphant words, "how much more shall the blood of Christ," &c., had been uttered, the apostle goes on to speak of "the promise of eternal inheritance." First, "eternal redemption obtained;" next, "complete purging," producing real consecration; and then "eternal inheritance." This is the same thought as "saved by His life," "saved to the uttermost," the "salvation" in Heb. ix. 28, and all the wonderful realities in Heb. xii. 22–24. Those who are now come by faith "to the Mediator of the New Covenant, and to the blood of sprinkling," shall come in actual enjoyment to all which these texts set forth. They have a sure title in the blood and righteousness of Christ, and they shall have "an inheritance among all them that are sanctified."

While Israel as a nation rendered obedience to the law of

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God externally, and kept the typical institutions as they were directed to do, they had the land of promise as their abode. God engaged safely to secure it to them, and He did. So for all who find in Christ the substance of these shadows, and who, standing in grace, seek to serve God acceptably, "there remaineth a rest," even the keeping of an eternal Sabbath. In Rom. viii. 30, it is said, "Whom He justified, them He also glorified;" not, as we well know, *actually*, but according to purpose, and in Christ their representative. For all such a provision is made which shall never fail them till they enter their glorious rest; even as the manna, the water from the rock, and the cloudy pillar, failed not Israel till they entered the long-desired Canaan.

We hold, then, that the Levitical institutions were for a covenant people; that the epistle to the Hebrews was addressed to a people professedly in the New Covenant, in order to instruct them as regards their standing, and to encourage them to "hold fast the beginning of their confidence steadfast to the end." In many of those types the expiatory aspect of the death of Christ, and its first application to the soul, is clearly set forth, and thus it is in the apostle's explication of those types. The precious foundation truths of the gospel are the food of our spiritual life, which we must make as constant use of as Israel did of the manna and the water. Thus only can we obtain strength to persevere and to go on, making attainments in heavenly knowledge and growth in the divine life.

We will mention two or three other things connected with the Levitical types, which, if rightly considered, may help to preserve from making a wrong use of them.

1. Many things in the types teach and comfort by *contrast* rather than similarity. This point is largely brought out in the Epistle to the Hebrews. The apostle constantly contrasts the many inefficient offerings of the law with the one infinite sacrifice of Christ; also the priesthood of successive sons of Aaron in a worldly sanctuary, with the *one* Great High Priest in heaven. The attempt to find similarities when God is presenting contrasts, has led to much perplexity and misinterpretation. If the context be diligently examined, real parallel passages found, and the teachings of the Holy Spirit sought, mistakes in this respect will be prevented. It is most desirable that we should not attempt to force a type into agreement with a system of our own. We had far better wait till God gives more light.

2. Some things in the Levitical institutions may only apply to Israel as a nation, and may not have any typical bearing as

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regards ourselves. "In order," says Dr Russell, "to determine whether any rite or event, institution or person, is *typical*, it is not enough that *we* can trace a resemblance between one of those and some other person or thing; we must have evidence that this resemblance was *designed* for the illustration of the particular object to which we apply it."

These are wise words, and if acted on will prevent many extravagances. We cannot follow some good men in their teachings concerning the types any more than we can others in their expositions of the parables, or their interpretations of the prophecies. There are many things in the books of Exodus and Leviticus upon which much that is curious and crude has been written. And such writers are often very positive, and give their theories on subjects upon which the Holy Spirit is altogether silent, with the utmost minuteness. If they teach what is agreeable with truth generally, we receive it *as truth*, but we are not bound to receive the same as a true exposition of the type they profess to unveil. We are bound to receive what the Holy Spirit has written in Heb. ix. respecting the meaning of the high priest slaying the sacrifices, and going into the most holy place with incense and blood; for we are plainly told that it means "Christ appearing once to put away sin by the sacrifice of Himself;" and His "now appearing in the presence of God for us." Heb. ix. 11, 12, 23, 24, *ought* to settle that point. But we are not bound to receive any human interpretation concerning the scape-goat and some other points upon which the Holy Spirit has not spoken at all.

3. Some things in the typical institutions given to Israel may, it is possible, yet be waiting a fulfilment in the millennial dispensation, when Israel shall be restored, and become a kingdom of priests, and a holy nation. If this should be the case, then to apply such points to the present must only lead to confusion. It may be that some things connected with the day of atonement are prophetic as well as typical. This feature of the Jewish types has been much overlooked. Just as the prophecies have been applied to Gentile Christians while Israel has been set aside, so with these types. As Moses and all the prophets foretold that Israel has a future national history, when they shall shine in the beauty of holiness, be happy in God's favour, and be the channel of His blessing to others; is it not highly probable that the long, long period of blessing should be shadowed forth in some of these types?

The various allusions in the prophets Isaiah, Jeremiah, Zechariah, and Ezekiel, to places, days, sacrifices, and services, render this probability a certainty. The feast of tabernacles, the feast

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of first-fruits, the year of jubilee, have all, we think, points in them yet to be accomplished in Israel's future.

It may be also that as much or more than any other, and in connection with the rest, some things connected with the great day of atonement will then receive their anticipated accomplishment. Then God will "remove the iniquity of that land in one day," and consecrate Israel to Himself as His portion and inheritance. This will take place when the true Aaron shall "appear the second time without sin unto salvation." Then all Israel shall be saved; the glory which Ezekiel saw depart shall return, and abide upon them for ever. The Lord hasten it for His name's sake.

In closing, let one thought be specially kept in mind, both as regards Israel of old and the saints now. When God gave Israel the Levitical types, the great end to be attained respecting them was their separation for Himself as a witnessing people. And now God has fulfilled so many of these types, and all who believe have the substance of them in Christ, in His finished work and heavenly glory, God's great end as regards them *is their sanctification.* "It ought never to be forgotten," says Dr Russell, "that the grand and ultimate object of the plan of mercy is to save from *sin itself.* Deliverance from guilt is subordinate to this still higher and more important blessing." Thus the judicial ministers to the practical; pardon and justification are means to an end, and that end SANCTIFICATION, which is begun when we are justified by faith, and will be perfected in glory. All that was done Godward when Christ suffered and died, and all that is done manward when remission is granted and realised, is with a view to make the objects of God's favour HOLY. Sin, in all its aspects and results, must be very abominable to God; but the pollution and love of sin are His *special* abhorrence. Guilt and remorse, which are the terrible results of sin, and which bind the soul in chains of fear, have yet in them something that responds to God's holy justice and wrath; for conscience, by which they act, is still a witness for God; but a soul polluted throughout by sin, and loving that pollution, is unmixed vileness beyond all thought. To deliver the sinner from this death in sin, yea, from this moral putrefaction, and also from loving it and hating God, and to bring him to love God AS THE HOLY ONE now, and perfectly reflect His image in glory, is God's great end and design. He begins by delivering from guilt and remorse, by freely justifying and filling with peace. This deliverance from guilt is by means of an infinite expiatory sacrifice; and when this is realised, then the "one obedience unto death" of the voluntary Surety, and the love

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which provided and accepted Him in the sinner's place, become the strongest of all motives to produce consecration to God.

To dwell exclusively on the judicial, and overlook the practical; to be zealous for the orthodox doctrine of justification by the imputed righteousness of Christ, and neglect that holiness which the blood of Christ procures, and the Holy Spirit produces and perpetuates, is as fatal an error as the self-righteousness of the Pharisee. The Jews mistook the meaning of these types, by making them the end instead of the means; and those who hold a sound creed with a worldly heart, are in no better case.

It is to be feared that in revivals of evangelical doctrine at the Reformation, and subsequently, many professors deceived themselves, and stumbled others, by fiery zeal for doctrines being coupled with an unholy life, or with unsanctified tempers.

While we contend earnestly for the faith once delivered to the saints, let us not forget it is equally a duty to build up ourselves in our most holy faith, and to aim as much as possible to have loving fellowship with all true saints. To make the judicial a motive power for holiness, and a reason for loving communion with all who love our Lord Jesus Christ in sincerity, is true wisdom. "They have washed their robes, and made them white in the blood of the Lamb, THEREFORE are they before the throne of God." Surely that which will *bind* God's people together eternally should *bring* them together now. The Levitical types regarded Israel not as isolated individuals, but as a family, and those who claim to have the substance of those types should seek more and more to realise and exhibit their oneness in Christ Jesus, and by love to serve one another.

Notes on Scripture.

The Prophetic Outlook.

To all the little band of the faithful watchers for the Bridegroom scattered everywhere throughout Christendom, we extend a cordial greeting. Grace be to you, and peace from God, our Father, and the Lord Jesus Christ!—from Him that is to come, King of kings, and Lord of lords! Yet a little while, and He will be here! Let nothing move you! Be strong, and let not your hands be weak; for your work shall be rewarded! In nothing be terrified by your adversaries. Stand fast in one spirit, with one mind striving together for the faith of the gospel, the good news of the calling to, and the coming of, the kingdom of heaven. For unto you it is given, in the behalf of

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Christ (the Anointed King), not only to believe on Him, but also to suffer for His sake. Ye are labourers together with God. And every man shall receive his own reward, according to his own labour.

The hope of His coming can never make us ashamed. Let the world mock! Let our brethren be incredulous about His coming in our day. We have His command: "Be constantly on the watch for me!" We have His assurance: "I will come again, and receive you unto myself." We have His encouragement to give the seasonable teaching: "Blessed is *that* servant whom his Lord, when He cometh, shall find so doing." He himself calls to us to be living in constant looking for that blessed hope, and His glorious appearing. Therefore we are turned to God, to wait for His Son from heaven. It is unto His coming kingdom and glory that He has called us.

Yet a little while, beloved, and He that shall come will come. And let us remember, "If any man draw back my soul shall have no pleasure in him." Let us not cast away our confidence, which hath *great* recompense of reward. For we have need of patience, that, after we have done the will of God, we may receive the promise. Is any man's heart faint? Is any man tired of waiting? Is any one thinking that the nearness of His power and *parousia* are, after all, only a cunningly devised fable? What if the waiting-time should be for the purpose of testing the strength of the bridal-love? It was the good pleasure of the Lord, *by the three hundred that lapped* to save Israel. Those trumpet-blowers! Those light-holders! "Whosoever is fearful and afraid, let him return, and depart early." "The people are yet too many: bring them down unto the water, and I will *try* them for thee there."

The prize is near; the prize of the high calling of God in Christ Jesus. Let us, therefore, as many as be perfect, be thus minded, to press forward to the mark, to win it. And if in anything our brethren be otherwise minded, God shall reveal even this unto them. True devotedness, when assured of the return of the Beloved One, is but deepened by disappointments and seeming delays.

It has occurred to us that there may be some who are anxious to read in these pages what is now the state of opinion among prophetic students respecting the passing events bearing on the great subject of our hope. There may be some who have not been able to see in the occurrences of the last year anything that seems specially to bear on the great hope of the Church; some who look to journals such as this, with the words addressed to the prophet of old: "Watchman, what of the night?"

Now, inasmuch as we have all sorts of readers—beginners in prophetic study, as well as those who have their senses exercised by reason of use—it may be necessary once more to state that we do not dogmatise. We have no prophetic endowments above our brethren; we lay claim to no infallible interpretation of the signs of the times. But we have prayerfully studied the prophetic Word; we have long closely watched what is transpiring in the earth, and compared the two. And we have carefully availed ourselves, as far as lay within our horizon and powers and opportunities, of the observations of our fellow-labourers in the field throughout the world. If we are not gifted with prescience, yet it is possible that, by the blessing of God, we may have profit, in comprehending His declared purposes concerning the future, more than some of those who have spoken slightingly of the prophetic Word, and of humble and honest efforts to understand it.

We are not wanting in a lively consciousness of the repeated chrono-

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logical failures on the part of some of the students who have preceded us. These things have been so often thrust upon us, that we were compelled to heed them, whether so disposed or not. Yet with all this full in view, we not only retain the conviction—in which, indeed, we are joined by the whole Christian Church—that we are living in a time pregnant with most important issues, but also that the *parousia* of the Lord is not only near, but imminent; so imminent, that it not only might, but probably will, transpire shortly. We see the things of which our Lord spake beginning to come to pass; therefore we lift up our heads with joy, because our redemption draweth nigh.

In the belief that the *parousia* of our Lord will transpire shortly, we may be mistaken. We have no authority, nor any inclination to fix a definite time for the beginning of the day of the Lord. It may not begin in our lifetime; but our positive duty, and our privilege, *to wait for it every day*, will not be in the least thereby affected. But are not those "dumb dogs that cannot bark," who, when set on the watch-tower by the Lord, refuse to handle a subject that is pre-eminently the hope of the Church; a subject which is the most prominent in the Word of God; a subject which is the complement of God's past dealings; and without which the cross, and the preaching of it, are objectless?

He *may* not come in our lifetime. But He *may* also come to-day. And every prophetic landmark seems to show that the climax is almost upon us. And when that comes, those who will not have been found, as commanded, in an expectant bridal attitude, watching, will, beyond all question, experience the cutting off; for the mouth of the Lord hath spoken it (Luke xii. 46; Matt. xxiv. 51).

It may seem to some that the events of the past year have not been such as to warrant the expectation of our Lord's speedy *parousia*. We think otherwise. They have greatly deepened it in the minds of prophetic students; and we propose, in this article, and in some others, if the Lord will, to give the reasons.

We have observed that for some years past there has, at last, been a great and just lamentation in the religious journals respecting the deadness in the churches; although not one of them has had, as far as we know, the courage to speak the whole truth on the subject. Were it not sad, it would be amusing, to hear the multiplicity of remedies proposed. Every imaginable kind of machinery has been perfected and brought into play; but still there is no breath of life. The churches and the editors do not see they have ignored and opposed, as the case might be, the grand truth which makes religion a present issue. They have departed from the primitive attitude, and yet wonder that religion, in the minds of most, has become theoretical merely. The simple explanation is, that there is no live present issue to inflame all hearts and stimulate to exertion; that is, they have put away the one which the Word of the Lord has given us. That is what is the matter. No wonder there is no enthusiasm. No wonder men's minds are more exercised and absorbed by what happens to be the prominent question or topic of the hour, whether political, ecclesiastical, or social. *That* comes home to them. *That* they cannot understand. No wonder the lawfulness, or otherwise, of worldly amusements is considered debatable ground; and no wonder that the wealthy and fashionable members have practically settled for themselves the question of habitual attendance at balls, dances, theatres, &c., &c. No wonder the world is courted and coaxed into giving, by fairs, parties, and raffles, where the main object is to

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please the prevalent taste of the day, and especially to amuse the young people by pleasant allusions to the relations of the sexes. No wonder the passage of Scripture in James ii. 1-3, is set at defiance, or laid away on a dusty shelf, in company with many other New Testament sayings that are not "in good taste" in our day, or that set up an "ideal standard, impossible in our day." No wonder even good people smile incredulously at the idea of the inspiration of the Scriptures.

But oh! what a waking up there will be shortly! What a going forth to meet the Bridegroom! What a sharply-defined issue taken with the world! What a new recognition of that grand old truth: "If ye were of the world, the world would love its own; but because ye are *not* of the world, but I have chosen you *out* of the world, therefore the world *hateth* you." And of this: "If any man love the world, the love of the Father is not in him." And of this: "Marvel not, my brethren, if the world *hate* you." What godly sorrow! what carefulness! yea, what clearing! yea, what indignation! yea, what fear! yea, what vehement desire! yea, what zeal! yea, what revenge! (against those who were appointed to instruct?) will there be shortly, in the day when the Lord will make His bow quite naked, even His word! (Luke xii. 46). The wonder is, that in these Laodicean days, when Christians "enjoy both worlds," the Church is not swamped altogether. In the present state of things ecclesiastical there is mutual action and reaction. On the one hand the Churches are not instructed in the great truths of the Lord's coming; and on the other, an overwhelming pressure is brought to bear on ministers, to make them keep back in the pulpit whatever is not popular, and especially whatever is unpopular; but the burden of blame, in that day, will be laid on such ministers, and that justly.

In the political world we often see, during the excitement preceding a general election, all minor questions for a time left out of view, being overshadowed by some leading topic that agitates the public mind; in a similar manner the grand fact that the Lord is at hand, will in that day absorb all other considerations in the Christian Church, when once the demonstration shall be seen, in the fact that the "Eagle" saints will have been miraculously "taken." For this divine interposition, though not exciting more than a passing wonder in men's minds, as the news of the day, will be fully understood by Christians. And *then* shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the Bridegroom.

Then, too, amid the blast of the terrible ones, involving all believers in the common danger, they will forget their minor differences, and the names of the sects will disappear, and to be *a Christian* will be the only aim.

The leading visible feature of the past year, as bearing on prophecy, has been the foretastes God has sent of all the coming judgments of the day of the Lord. Even of the fire that shall devour the earth in that day (Rev. viii. 7; Isa. lxvi. 15), the world has had a remarkable premonition.

And hardly less remarkable has been the manner in which the predicted events of the day of the Lord have begun to take shape. We begin to perceive the forces marshalling, and the leading agents appearing in sight. Hitherto we have only been able to perceive the ultimate results, as plainly declared in the scriptures of truth; now, it would seem, we can already distinguish some of the chief agencies by which they will be produced.

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A dreadful blackness has, during the past year, overspread the political heavens. It has seemed to rise with the suddenness of the tempest gathering, that grew out of Elijah's cloud no bigger than a man's hand. The most powerful monarchs of Europe regard it with apprehension.

The International! How familiar the world has already become with the word! And yet at the beginning of last year it was almost unknown, and no one deemed it of much consequence. It has spread, and is spreading, with the rapidity of a prairie fire, in materials ready to hand. Just as Luther accomplished what Huss failed to do, so now human society is ripe for what the first French revolution attempted, but failed to effect. A "reorganisation" of society; which shall leave out what is "obsolete;" which shall raise mankind to the highest pitch of worldly prosperity (Dan. viii. 25, margin); and which shall ignore God and God's arrangements as but the superstitions of the dark ages, and the infant condition of mankind; nothing in the prophetic page is more plainly predicted than just this. Times and laws shall be changed (Dan. vii. 25). The followers of Jesus will endure fierce persecutions (Dan. vii. 25; viii. 24; Rev. vi. 9; vii. 14; xii. 11, 17; xiii. 7, 15; xiv. 12; xv. 2; xvi. 6; xvii. 6; xx. 4). And the concrete result will be headed up in man-worship (Rev. xiii. 14); in an individual who shall do according to his own will (Dan. xi. 36); in one who, riding on the wave of that strong delusion (2 Thess. ii. 9-11; Matt. xxiv. 24; Rev. xiii. 13; xvi. 14; Deut. xiii. 1-3), sent by God in judgment, shall be emphatically The Lawless One (2 Thess. ii.), "who shall oppose and exalt himself above all that is called God, or that is worshipped."

In this reconstitution of society, at least in its final shape, we may expect the principles of spiritualism, or spiritism, to take the lead. For, "the Spirit speaketh expressly (1 Tim. vi.) that in the latter times some shall give heed to seducing spirits, and doctrines of demons speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats." The thing is intensifying; and will undoubtedly take a leading part in the coming changes. It is new, and yet old in spirit; old in fact, but new in form. Our space forbids us to go into details, as might easily be given to show the nature and extent of its present workings; we write for intelligent readers; in these days everybody reads the papers. We confine ourselves to brief extracts, showing the most recent utterances. The notorious Victoria Woodhull, who confidently expects before long a "Golden Age," and who has been elected President of the Spiritualists' Association for 1872, has issued a "Preliminary Presidential Message." She says, "A great army of progressive reformers, heading obviously in the same direction as the Spiritualists' and Woman's Rights party, consists of all the segments of the Labour Movement, the National Labour Union, the International, the New Democracy, the Working Woman's Associations, and the like." "The last twenty years has been a season of active schooling for the New Departure, in all human affairs. Spiritualism itself is only the chief symptom of the ripening of humanity for great events." (Active schooling!) "Thousands of individual agents have been selected by the spirit world; sometimes notified, though not always, of their functions in the future, and have been carried through uncommon experiences fitting them for the coming crisis." "Preparations of every kind have been made in millions of directions, seemingly divergent, but now

rapidly reconverging upon the common end. The hour of ultimate action is at hand." "Your election of me as your President was, in a sense, hardly your act. It was an event prepared for you, and to which you were impelled by the superior spirit powers to which both you and I are subject. ('I believe in all unbelief.') It was only one step in a series of rapid and astounding events which will, in a marvellously short time, change the entire face of the social world. Those who are in the guidance of the world's crisis are competent to the office they have undertaken, and they will not fail."—*Prophetic Times.*

The Kingdom of God.

"But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God."—LUKE ix. 27.

"The kingdom of God cometh not with observation. . . . The kingdom of God is within you."—LUKE xvii. 20, 21.

"My kingdom is not of this world."—JOHN xviii. 36.

AMONG religious teachers representing the popular theology of the day on the question of prophecy, these sayings of our Lord furnish the staple and ready proof to their confident assertions, that the terms kingdom of God, kingdom of heaven, and kingdom of Christ, have reference solely to a spiritual reign and kingdom. The object of this paper is not a discussion of the general subject, but to show that these sayings of our Lord give no countenance or warrant for the inference so generally drawn from them.

In maintaining from Scripture the doctrine of Christ's literal reign and kingdom, we are not to be understood as denying the other offices and titles of the "many-named One." He is truly and literally a Prophet, Priest, and King. But just as truly and literally Christ the King of Israel as Jesus the Saviour of sinners.

These passages, undoubtedly, have special reference to Jesus in His kingly character, in relation to the Jewish nation. The doctrine of a literal reign of Christ over a redeemed and restored earth is often stigmatised as material and carnal. Certainly it must be material, and we confess our inability to comprehend any other kingdom. Christ's body of humiliation was a material body, and His resurrection body just as material. He is to-day, seated at the right hand of the Father, *the man* Christ Jesus. The saints who are to be associated with Him in His glory and kingdom will have, in resurrection, bodies "fashioned like unto His glorious body." This, we believe, the Scriptures teach.

To the charge that these views are carnal and unworthy the exalted character of Christ, we only say—thus it is revealed; and we need be under no apprehension that He will ever tarnish the glory that He had with the Father before the world was.

A minister in a high position in one of our large denominations, recently preached from one of these passages—"But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God." His first and principal proposition was, that by these words Jesus intended to disabuse the minds of His disciples of the belief which they, in common with the Jewish people, entertained of a temporal kingdom under the rule of their Messiah.

The argument was, that as none who heard these words from the lips

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of Jesus, lived to see the Jewish expectation of an earthly kingdom realised, therefore this expectation was founded on a misapprehension of the Scriptures and the true mission of Christ.

In the verses immediately preceding the text, Jesus thus announced the conditions of discipleship: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it." Here is the promise of recompense to those who, by denying self and the world, should suffer for His sake. When will this promise of recompense be fulfilled? At His second coming manifestly, of which we read in the same connection: "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when He shall come in His own glory and in His Father's, and of the holy angels." The parallel passage in Matthew reads, "Then He shall reward every man according to his works." It were easy to bring a multitude of passages from Scripture to prove that when Jesus shall come again, it will be to set up and establish His rightful sovereignty over this now revolted earth. One must suffice (Dan. vii. 13, 14): "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion and glory, and a kingdom, that all people, nations, and languages should serve Him; His kingdom is an everlasting kingdom which shall not pass away, and His kingdom that which shall not be destroyed."

No argument is needed to identify this coming of the Son of man with the Son of man coming in His own glory, and in His Father's, as predicted in Luke. That the kingdom which the Son of man shall establish when He comes again will be a veritable kingdom on earth is evident; for its subjects will be "people, nations, and languages." If this language means not a real, visible, earthly kingdom under the rule of the Son of man, then was Nebuchadnezzar's a spiritual reign and kingdom; for precisely the same language is used in reference to the kingdom and rule of the Son of man as in relation to the dominion of Nebuchadnezzar. Assuming then, without further proof from Scripture, that when Christ shall come again as predicted (v. 26), we come to the words of the text: "But I tell you of a truth," &c. The conjunction *but* connects this verse with the preceding, and that it forms a part of the same address is apparent. Our Lord, while warning His disciples of the fiery trials that awaited them, in a world that rejected Him, points them to a day of recompense, when He the rejected One should return, "having received the kingdom;" and then makes the startling announcement, that some who then listened to His voice should not "taste of death" until they saw "the kingdom of God;" that kingdom of which He had just been speaking. The parallel passages in Matthew, "shall not taste of death till they see the *Son of man coming in His kingdom;*" and Mark, "till they see the kingdom of God come with power;" confirms the opinion expressed, that the future coming of which Jesus is here speaking, is the one great event to which all the prophecies point—the establishment of His rightful sovereignty over the earth.

But it may be asked, how can the words, "shall not taste of death till they see the kingdom of God," refer to a coming of Christ still future; seeing that *all* who then stood with Him have long since tasted death?

To answer this question, we are not left to conjecture or speculation.

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In the verse following the text, we read: "And it came to pass about an eight days after these sayings;" and then is recorded the account of the transfiguration. It will be observed that the inspired penman directly identifies "these sayings" which we have been considering, with the transactions on the Mount of Transfiguration. But we are not left to inference. The Apostle Peter, in his second epistle (ch. i. 16–18), says, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty," &c. Here the apostle speaks of the transfiguration scene as "the power and coming of our Lord Jesus Christ:" and it is worthy of notice, that the apostle is speaking of a *still future* coming, and refers to the scene on the holy mount, as a pledge or proof that he had not followed cunningly devised fables when he made known to them that coming. It was not the transaction on the holy mount that he had made known to them, but a future glorious coming, of which the transfiguration was the type and pledge. A single verse (out of many) of what he had made known to them will show this. "For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord Jesus Christ." The transfiguration scene then was as it were a pictorial representation of the kingdom that shall be established, "when He shall come in His own glory, and in His Father's, and of the holy angels." And it was that representation of the kingdom of which Jesus says, "But I tell you of a truth, there be some standing here, which shall not taste of death till they see the kingdom of God."

From this hasty examination of the text and its related passages, we see how entirely at fault was the preacher's proposition. Not only does the text *not* contradict the hope and expectation of the disciples of a reigning Christ and an earthly kingdom, but it assuredly confirmed that hope, and directed their thoughts forward to the time of His second coming, when their anticipations should be realised.

But a further and perhaps the most striking refutation of the theory of a spiritual reign and kingdom, is to be found in some of the other sayings of our Lord, found in close connection with the passages already noticed. In verse 20 we read, "He said unto them, But whom say ye that I am? Peter answering said, The Christ of God."

Whatever was implied in this confession of Peter, was sanctioned and confirmed in the most solemn manner, Jesus saying to him (Matt. xvi. 17), "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." What then was the meaning of Peter's words, "The Christ of God?" Christ and Messiah, meaning The Anointed, were the kingly titles of our Lord. As our adversaries on this question admit this, it is hardly necessary to adduce Scripture to prove it, yet a few passages may not be out of place. When the wise men, guided by a star, came to Jerusalem, they inquired, "Where is He that is born *King* of the Jews?" Herod being troubled about this, demanded of the Chief Priests and Scribes, "where *Christ* should be born?" It is evident that Christ, and King of the Jews, were one and the same in the minds of Herod, and the Chief Priests and Scribes. Nathanael expressed the belief of those who recognised in Jesus the promised Divine Redeemer of Israel: "Rabbi, Thou art the Son of God: Thou art the King of Israel!" Peter, on the day of Pentecost, speaking by the Holy Ghost, said, "Therefore being a prophet (David), and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the

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flesh, He would raise up Christ to sit on his throne." We affirm then, what cannot be controverted, that Peter, in his declaration that Jesus was "the Christ of God," meant that He was literally and truly "the King of Israel." This, then, was the confession of Peter, and the truth of this confession Jesus confirms in the most emphatic manner. And in this confession and confirmation we have the most striking refutation of the unsupported proposition of the preacher referred to; and in these Scriptures, the most decisive proof of the literal coming, and the literal reign, of the literal King of Israel.

We come now to notice the other passages most frequently quoted in support of the theory of a spiritual kingdom. "The kingdom of God cometh not with observation." "The kingdom of God is within you." "My kingdom is not of this world." The marginal reading in the quotations from Luke xvii., probably give the more exact meaning. The kingdom of God cometh not with *outward show—is among you.* A little attention to the circumstances in which these words were spoken, and to their connection with the other sayings of our Lord on that occasion, will make it apparent that the spiritualising theory receives no confirmation here. To whom, and under what circumstances, were these words spoken?

"And when He (Jesus) was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation. Neither shall they say, Lo here! or lo there! for behold the kingdom of God is within (or among) you." It was the Pharisees who demanded to know, and it was to them that these words were spoken. It is important to note what it was they demanded to know. Their question was *when* should the kingdom of God come? It was in effect saying to Jesus, "You claim to be the Christ, the King of Israel; when will your kingdom be set up?" There was no controversy between the Pharisees and the Lord as to whether the Messiah should reign over the house of Israel. That was one point upon which they were perfectly agreed. What then did Jesus mean by His saying, "The kingdom of God cometh not with observation," or outward show? The Pharisees unquestionably were looking for the introduction of Messiah's kingdom according to the usages of earthly sovereigns and conquerors.

Their first thought doubtless was of rallying an army around the standard of the coming King, and the overthrow of their enemies by force of arms. In this they misapprehended not the literalness, but the nature of the kingdom, and Jesus tells them that the kingdom of God for which they were looking should not come in that manner. It would not come with the pomp and circumstance of earthly conquerors. As this point will receive further attention, we now pass to the other clause of the answer Jesus gave to the Pharisees. "Neither shall they say, Lo here! or lo there! for behold the kingdom of God is within or among you." When it is remembered that these words were addressed to the Pharisees, the bitter and malignant enemies of Jesus, it surely needs no argument to show that they could not be the subjects or possessors of a spiritual kingdom, of which He (Jesus) was the spiritual King. It is certain that the kingdom of God was not within them. Let it be remembered then that the words "the kingdom of God is within you," which are so constantly quoted to prove the kingdom of God to be merely and only a spiritual allegiance to Christ in the heart, *are not* addressed to individual believers in Christ, or to the Church, but to the Christ-hating Pharisees. Having ascertained what

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He *did not mean*, we think there is little difficulty in learning what our Lord *did mean* by His answer to the Pharisees. After answering them, Jesus said to His disciples, "The days will come when ye shall desire to see one of the days of the Son of man, and ye *shall not* see it." To see one of the days of the Son of man would be to see the Son of man Himself; would be to see the kingdom of God of which He had just been speaking to the Pharisees. That "one of the days of the Son of man," the "Son of man coming in His kingdom," and "the kingdom of God," all have reference to the same thing, has been abundantly shown from the Scriptures already cited.

According to this so-called spiritual theory, we have then the Pharisees the possessors of the kingdom of God, it being spiritually within them, while the disciples of the Lord not only did not have it, but were told that even when enduring the persecutions for His sake which awaited them, and when in consequence of the severity of their trials they should greatly desire to see one of the days of His kingdom, they *should not* see it. Still continuing His address to His disciples, Jesus said, "And they shall say to you, See here, or see there; go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in His day."

Here we have the plain and simple explanation of the Lord's answer to the Pharisees. The kingdom of God should not come with observation or outward show, as the approach of an earthly conqueror would be heralded. They should not say the coming King is here, or there, and why? Because, "as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in His day." As the lightning flash, before they can say Lo here! or lo there! the kingdom of God will be among them. As it is written in another place, "For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be." In this sudden coming of the Lord we discover the reason for His injunction to the disciples in reference to false Christs that should arise. The mere fact of its being said, See here! or see there! would be to them positive proof that they of whom it was said were false Christs; for as He will come with the suddenness of the lightning's flash, there will be no time to say, Lo here! or lo there!

After what has been said, a very few words will suffice for the other saying, "My kingdom is not of this world." The remainder of the verse from which it is taken is this: "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." Though not *of* the world, Jesus did not say that His kingdom should not be in the world. The meaning of these words in the light of other Scripture is very plain. It was only saying that His kingdom was of heavenly, not of earthly origin; that it will not be introduced by the methods which prevail in this world. "If," said Jesus, "my kingdom were of this world, then would my servants fight." If He received His kingdom from an earthly source, He would adopt earthly means as earthly kings do. "But now my kingdom is not from hence." Though Christ's kingdom is not of this world, yet is the earth the place of the kingdom. It will be the heavenly rule upon earth. The petition, "Thy kingdom come, Thy will be done *in earth* as it is in heaven," will then be realised.—*Prophetic Times.*

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The Bombardment of Strasbourg.

[We preserve in our pages a description of one of the most memorable scenes in the late German war, as an illustration of some of the awful scenes that are coming on the earth when the great day of the wrath of the Lamb arrives, and the cities of the nations receive the fiery vengeance for which they have been so long ripening. See the second chapter of Joel, and sixteenth of Revelation.]

The following is an extract from a description of the siege and bombardment of Strasbourg, given by an advocate belonging to that city:—"The 23d August. The solemn moment had come. There was no more doubt about it. 'The solemn moment has come,' said the general. And the days of anguish that we had already passed, and the nights of the 15th and 18th August, when there was so much devastation and so many victims, were, then, not solemn! There were other perils and other misfortunes to fear. Alas! the sufferings that Strasbourg had gone through were very light compared with those that were yet to fall upon the old city! People criticised with anxiety the proclamation of the general; every one ran to his own house to put in safety the more precious of his goods, and carefully store away his furniture in the cellars, and prepare for himself—also in the cellars—an asylum for the night. At a quarter to nine a noise, the significance of which they had already learned to know, suddenly put the inhabitants on the alert. It was cannon rumbling in the distance. The bombardment, of which the general of the enemy had given notice, had commenced. From this moment till eight o'clock the following morning—more than eleven hours—the fire of the enemy never ceased an instant. There was a continual roll of thunder, harsh whistlings crossing each other in the air, the noise of chimneys and walls falling, and from time to time plaintive cries—cries of grief, which made themselves heard far off. The night was very dark; it rained, and from the top of the ramparts it was impossible to distinguish the position of the enemy's batteries, which, sheltered behind some building or other, or behind the railway embankment, fired away without running any danger of being dislodged. It is not possible to detail all the disasters caused that night by the projectiles thrown by the enemy. To do so it would be necessary to name nearly all the streets of the city, and in certain streets nearly all the houses. The shells came in upon all sides, and fell upon the churches, the cathedral, the ambulances, and the hospitals. In several places there were attempts at incendiarism, but the watchmen appointed by the citizens promptly extinguished them. Whilst the batteries stationed at the north and south of the place bombarded the city itself, batteries stationed at Kehl—quite near the Rhine, bombarded the citadel. This was literally riddled with projectiles; and on the following morning one of the buildings within its walls took fire, and was destroyed by the flames. The shells did not cease, so to speak, to fall upon the citadel from this day till the end of the siege. The Baden artillery, which bombarded it, fired night and day from thirty-two cannons and eight mortars, sheltered by masked forts and earthenworks, against which the bullets were powerless. The night of the 24th August! Ah! it is not without trembling that we deal out our remembrances of it; and people are right in saying that man cannot suffer tortures more horrible than those which a population of 80,000 souls endured in the course of that night. What disasters! What devastations! What affliction! The bombardment

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commenced a little after eight o'clock, and all the pieces of ordnance that the enemy had collected round the place, began at the same time to vomit their terrible projectiles. Not an instant of truce, or of silence ; it was an infernal shower of shell, which whistled furiously, and of which the many-cornered and contorted fragments produced, in coming in contact with the air, a sort of sinister snorting which froze one with terror. In the cellars, the women and children wept and prayed ; the men were gloomy and dejected, and only gained courage by the duty of watching over their families, and the desire to save their goods ; the sick and wounded suffered fearfully from the frightful noise, and asked sometimes whether they did not dream, and whether it was not all the phantom of a nightmare. They would have liked to have had there the men who said that this war was necessary. Ah ! why did not all those who cheered the words of the despot, who let fly upon Germany his fatal provocation, find themselves together in the midst of these horrors ? Those light-hearted people, who sneeringly, and in a cavalier manner, said that they accepted all the responsibility of the contest that was commencing—those who, to satisfy their ambition, to feed their thirst of gain—those who, to whitewash a scandal or a crime, have decreed or approved the war of 1870—I would have wished to see them all suffer with the population of Strasbourg, in the midst of the ruins, the flames, the dead, and the dying—I would have wished to contemplate them trembling with terror, and for their chastisement to force them to cry, *Vive la guerre !* At eleven o'clock, people suddenly heard, amidst the noise of the flying shells, the cry, *Un feu ! un feu !* emitted by the keepers of the tower of the Cathedral—*Un feu ! Temple Neuf !* Then a little later—*Un feu ! Rue du Dôme !* Half-an-hour afterwards—*Un feu ! Broglie !* Then again—*Un feu ! Rue de la Mésange ! Un feu ! Place Kléber ! Un feu ! Quai Pinkmatt ! Un feu ! Rue du Bonclier !* All night resounded the ominous cry ; and an immense red light covered the entire city with its ominous reflection. How many treasures were lost in a few hours ! *Le Musée de Peinture, L'Eglise du Temple Neuf, La Bibliothèque de la Ville*—the most beautiful houses of the richest quarters, almost entire streets, all were ruins. The Museum was little, it is true ; but its catalogue included many celebrated pictures ; works of Corrège, Tintoret, Guide, Véronèse, &c. ; statues, engravings, and a great many copies, have all been destroyed, with the edifice which contained them, without a trace of them being left. The library ! The entire world must lament its destruction. Two or three hundred thousand volumes, several thousands of manuscripts, several thousands of curiosities ; a *Hortus Decilarium*, by the Abbess Herrad of Landsberg, a thick folio volume, written towards 1280, adorned with charming miniatures, true treasures for the history of art, ornament, and costume ; a collection of the canonical laws, made by Rachios, Bishop of Strasbourg in 788 ; a collection of prayers, in characters of gold and silver upon purple vellum, of the eighth century, &c. There were medals, glass-windows, portraits, the only collections in the world that the scholars of Europe came often to consult. There remained of all these jewels only a little dross, and some blackened leaves of parchment, which the wind scattered far and wide. The Temple Neuf, the largest Protestant Church, built in 1260 by the Dominican Friars, set off with beautiful monuments, and possessing a celebrated organ—the Temple Neuf was destroyed by fire from the pinnacle to the very ground ; there remain standing only some tottering walls, and here and there a fragment of a column. In the Rue du Dôme, the Place du

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Broglie, the most beautiful houses are heaps of unrecognisable rubbish —stones and beams piled up in a confused mass between walls ready to fall in. All these edifices had taken fire almost at the same time—the one rapidly setting fire to the other, by the heat from the flames and the sparks from the fire. How could assistance be rendered in so many different directions? It was necessary to let the work of destruction complete itself; and the unfortunate inhabitants of the houses on fire had hardly time to save themselves—carrying away with them at most a little packet of their precious articles. The bombardment was always most terrible; and the shells fell by hundreds on the burning buildings, wounding and killing those who had retreated to them for safety, causing other constructions to fall in, hissing through the air and bursting with great noise, in the midst of the roaring of the flames and the falling in of façades, of roofs, and of entire houses. In the streets were unfortunates trying to conceal themselves; women with children in their arms, weeping and distracted, running like mad people to seek a refuge; old men, invalids who are moved about with difficulty; here a wounded person groaning, there another with the death-rattle in his throat; sometimes, from the windows, piercing cries and appeals for assistance; then tiles and chimneys falling; and suddenly, a little further off, a new light illuminating the heavens, and a new burst of fire—it is another edifice on fire; the flames already spring from twenty issues—from the roof, the windows, and all the other openings—and the inhabitants, who had taken shelter in the cellar, quit with haste their asylum, which they had believed so safe, happy if in their flight they are not struck by some projectile, or by the fragments of their house just beginning to fall in pieces. The ground trembles, and clouds of dust and smoke ascend almost to the sky, when the Anbette, the Temple Neuf, the Bibliothèque, and the other edifices give way, one after the other. It is impossible to describe the emotion which prevailed in the city on the following day —the 25th August. People said to each other with terror, that two or three nights like that they had just passed would suffice to destroy the entire city. As to the question the townspeople put forward, whether the women, children, and old men could not leave the place, General Ulrich had addressed it to General Werder, and the latter had replied that the women, the children, and the old men were an element of weakness in the city, and consequently an element of force for him, and that he could not abandon the advantage. The bombardment of the first days had, besides, been expressly directed against the city itself, in the hope that the terrified inhabitants would put a pressure upon the military authorities which would force them at once to surrender the place. To the honour of Strasbourg, this hope was disappointed. What additional disasters in that night of the 25th August! At seven o'clock in the evening, the bombardment commenced with the same fury as the previous night. There was a frightful noise—a confused uproar produced by the shells exploding in the city, and the cannons on the ramparts replying to the artillery of the enemy. How many millions—how many fortunes—were still to be wasted! On all sides the flames burst out, and made their ill-omened rustling heard far off. In the streets the same heart-rending picture as the previous night: families flying, carrying away in haste some valued articles, and turning a last look towards their burning houses; children and women weeping piteously; then litters with wounded; here a father walking beside the hand-barrow upon which is stretched his dying son; there

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little children following in tears the corpse of their mother, struck dead whilst she endeavoured to save them. In the cellars, every one was on the watch; the people there had beside them travelling-bags, into which they had pressed some clothes, and were ready to fly from the fire which might any moment break out. Towards the middle of the night, Strasbourg witnessed a terribly grand picture. The Cathedral had been riddled with projectiles, and the immense roofing which covered the nave was on fire. One cannot describe the effect that was produced by the mass of stone—the enormous *chef d'œuvre*—surrounded by flames. It was fantastic, thrilling, and horrible at the same time. How many more dramas that night! But the most bitter scene of desolation and terror occurred at the Civil Hospital, which had received projectiles like the other buildings, and of which the newly-erected church was on fire. The rooms were full of invalids and powerless old people, and every moment the shells were bursting near them. They fought with the energy of despair against the fire, and only the church was destroyed. The beautiful terminus of the railway was also burned. The buildings of the citadel were in flames; the gymnasium was on fire for the second time since the previous night. The church St Aurélie, and all the district where it stood, were giving way. Everywhere, in short, were fire, desolation, ruin. The cathedral, in addition to the burning of the roof of the nave, had suffered cruel injuries; the sculpture, the columns, the statues, were mutilated; the organ riddled by a shell, the windows broken; the ground everywhere strewn with precious rubbish. Certain families lost all they had in that disastrous night, and found themselves next day without an asylum. It is impossible to describe completely the history of these long hours of anguish; volumes would be required to tell all that passed in any of these nights of grief, of tears, and of affliction."

Reviews.

The Almost Christian Discovered; or, the False Professor Tried and Cast. By the Rev. Matthew Mead. Edinburgh: Johnstone, Hunter, & Co.

This is a very neat edition of an old and well-known treatise, from which we extract the following passage on the parable of the Ten Virgins.

"See what a progress they make, how far they go in a profession of Christ!

"1. They are called 'virgins.'—Now this is a name given in the Scripture, both in the Old Testament and the New, to the saints of Christ: 'The virgins love thee:' so in the Revelation, the 'one hundred forty and four thousand' that stood with the Lamb on Mount Zion, are called 'virgins.' They are called virgins, because they are not defiled with the 'corruptions that are in the world through lust.' Now these here seem to be of that sort, for they are called virgins.

"2. They take their lamps—that is, they make a profession of Christ.

"3. They had some kind of oil in their lamps—they had some convictions

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and some faith, though not the faith of God's elect, to keep their profession alive, to keep the lamp burning.

"4. They went—their profession was not an idle profession; they did perform duties, frequented ordinances, and did many things commanded; they made a progress—they went.

"5. They went forth—they went and outwent, they left many behind them: this speaks out their separation from the world.

"6. They went with the 'wise virgins'—they joined themselves to those who had joined themselves to the Lord, and were companions of them that were companions of Christ.

"7. They go 'forth to meet the Bridegroom'—this speaks out their owning and seeking after Christ.

"8. When they heard the cry of the Bridegroom coming, 'they arose and trimmed their lamps;' they profess Christ more highly, hoping now to go in with the Bridegroom.

"9. They sought for true grace. Now do not we say, the desires of grace are grace? and so they are, if true and timely, if sound and seasonable. Why lo! here a desire of grace in these virgins—'Give us of your oil.'

"It was a desire of true grace, but it was not a true desire of grace; it was not true, because not timely; unsound, as being unseasonable; it was too late. Their folly was in not taking oil when they took their lamps; their time of seeking grace was when they came to Christ; it was too late to seek it when Christ came to them. They should have sought for that when they took up their profession: it was too late to seek it at the coming of the Bridegroom. And therefore 'they were shut out;' and though they cry for entrance, 'Lord, Lord, open to us;' yet the Lord Christ tells them, 'I know you not.'

"You see how far these virgins go in a profession of Jesus Christ, and how long they continue in it, even till the Bridegroom came; they go to the very door of heaven, and there, like the Sodomites, perish with their hands upon the very threshold of glory. They were *almost* Christians, and yet *but almost;* almost saved, and yet perish.

"You that are professors of the gospel of Christ, stand and tremble; if they that have gone beyond us fall short of heaven, what shall become of us that fall short of them? If they that are virgins, that profess Christ, that have some faith in their profession, such as it is, that have some fruit in their faith, that outstrip others that seek Christ, that improve their profession, and suit themselves to their profession—nay, that seek grace; if such as these be *but almost* Christians, Lord, what are we?"

How to Promote the Glory of God. An Address by Mr George Müller, at a United Meeting for Prayer, held in the Broadmead Rooms, Bristol, on Thursday Evening, Jan. 13, 1870. London: Morgan & Chase, 38 Ludgate Hill; The Book Society, 28 Paternoster Row. Bristol: W. Mack, 38 Park Street.

We introduce this useful tract for the sake of its concluding paragraphs, which are as follow:—

"The last subject for prayer is, 'The closer union and fuller co-operation of believers in Christ, and the speedy coming of His kingdom.' I was so delighted when I read this. What will help us, who believe in Christ, to be more united together? One might say, 'Oh, we must give up our differences.' Allow me affectionately and humbly to say, I don't think so. According to my judgment, a closer union would not be brought about by this

means, by giving up our own views of what we consider to be taught us by God in the Scriptures. Not thus, but the great point is to hold them in their proper place, and to let the foundation truths of our holy faith have their proper place. We have not to say, 'Now for this evening I will put all aside that I hold distinctively from my brethren.' No! Nor do I expect this from my brethren. No! We will, by God's grace, carry out the teaching of Scripture—'Buy the truth, and sell it not.' With diligence and prayerfulness, and, if necessary, great sacrifice, ought we to buy the truth; but, having obtained it, for no price whatever is it to be sold, not even for our liberty or our life. But, beloved, while this is the truth, it is only one side of the truth. The other side is this. The foundation truths of our holy faith are so great, so momentous, and so precious, so altogether superabounding in comparison with anything else, that, if we lived more under their influence, and more valued and enjoyed them, we should be constrained to love one another, to be knit together in love. Now we know we have one and the self-same Saviour, therefore we are most intimately united in this. By this faith in the Lord Jesus we are all introduced into one family. Through this believing the gospel we become the children of God, and members of the same heavenly family. Now if this were present to our hearts—that we have all one Father in heaven, one Saviour, all are bought by the self-same precious blood, and baptized by the Holy Ghost into one body, that we are all walking the same road to heaven, and ere long shall all reach the same home—if this were present to our hearts, I say, then this difference or the other difference of opinion would not separate and alienate us. Let me affectionately say, there is a blessedness and sweetness connected with really holding the membership of the body, and loving our fellow-believers, though we differ from them, that brings unspeakable joy to the soul. We should love our fellow-believers for Christ's sake, without asking to what portion of the Church of Christ they belong. I ask but one question, 'Are you a disciple of the Lord Jesus?' 'Do you love the Lord Jesus?' This question must be settled. There can be no spiritual fellowship apart from this; but that being settled, no others should be raised. Let us increasingly pray to enter into what we have received in common in Christ, and that we shall soon be in the same heavenly home, and shall of necessity be constrained to love one another.

"We are also to pray for 'the speedy coming of His kingdom.' I cannot sit down without saying a word on this point to those who do not know the Lord Jesus. When we say, 'Thy kingdom come,' it implies that we are prepared for it. Are we prepared for it? We should be. 'Except a man be born again he cannot enter the kingdom of God.' 'Ye must be born again.' How is it with us? We must believe the gospel, we must have faith in the Lord Jesus Christ, or we cannot enter the kingdom. The first thing is, to believe the gospel. Fellow-sinner, if you are not yet on the side of Christ, have you seen you are a sinner? If not, read the first three or four chapters of the Epistle to the Romans. You may there see what you are. Pray that God may open your understanding. If you see that you are a sinner, you have to stand before God, to pass sentence on yourself, to condemn yourself. But don't stop there. Receive the gospel. Believe the gospel at once. 'He that believeth on the Son hath everlasting life,' and every one who puts his trust in the Lord Jesus shall have forgiveness for his numberless transgressions. Should any have come to this meeting who are not yet on the side of Christ, I would affectionately say to them, 'Seek ye the Lord while He may be found, call ye upon Him while He is near.' It may be, you have come into the midst of the children of God to carry away for yourselves a blessing, as I once went into such a company and came away as a believer, and being happy in the Lord. It is my desire that you may receive Christ, and trust in Him, and the blessing will be yours."

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On a Fresh Revision of the English New Testament. By J. B. Lightfoot, D.D., Canon of St Paul's, and Hulsean Professor of Divinity, Cambridge. Second Edition. London and New York: Macmillan & Co. 1872.

We do not mean to review this book in detail; we introduce it for the purpose of extracting from it some excellent criticisms on various passages (chiefly prophetical) of the Word. We throw these together without regard to order or connection. They will, we doubt not, interest our readers.

"Thus in the apocalyptic passage 2 Thess. ii. 6, 7, 'And now ye know what *withholdeth* (τὸ κατέχον) . . . only he who now *letteth* (ὁ κατέχων ἄρτι) will let,' the same word should certainly have been repeated, that the identity of the thing signified might be clear; and in the doctrinal statement, Col. ii. 9, 10, 'In Him dwelleth all the *fulness* (τὸ πλήρωμα) of the Godhead bodily, and ye are *complete* (πεπληρωμένοι) in Him,' it was still more necessary to preserve the connection by a similar rendering, for the main idea of the second clause is the *communication of the* πλήρωμα which resides in Christ to the believers (comp. Eph. i. 23). Again, the word θρόνος in the Revelation is translated *throne*, when it refers to our Lord, but *seat*, when it refers to the faithful (iv. 4, xi. 16), or when it refers to Satan (ii. 13, xvi. 10). Now by this variation, as Archbishop Trench has pointed out, two great ideas which run through this book, and indeed we may say through the whole of the New Testament, are obliterated; the one that the true servants of Christ are crowned with Him and share His sovereignty; the other, that the antagonism of the prince of darkness to the Prince of light develops itself in 'the hellish parody of the heavenly kingdom.' And in other passages again the connection between different parts of the same discourse or the same narrative is severed. Thus in St. Luke xix. 13-15, the nobleman going into a far country gives charge to his servants πραγματεύσασθε ἐν ᾧ ἔρχομαι, and when he returns, he summons them ἵνα γνῷ [or γνοῖ] τίς τι διεπραγματεύσαντο. If the former had been translated, '*Trade* ye till I come,' it would then have corresponded to the nobleman's subsequent demand of them to 'know how much each man had gained by *trading*.' But the rendering of our translators, '*Occupy* till I come,' besides involving a somewhat unintelligible archaism, disconnects the two, and the first indication which the English reader gets that the servants were expected to employ the money in trade, is when the master at length comes to reckon with them.

"This connection between the Gospel and the Epistle leads me to another illustration, which links the Gospel with the Apocalypse. The idea that the Shechinah, the σκηνή, the glory which betokened the Divine Presence in the Holy of Holies, and which was wanting to the second temple, would be restored once more in Messiah's days, was a cherished hope of the Jewish doctors during and after the Apostolic ages. In the Apocalypse St John more than once avails himself of imagery derived from this expectation. Thus, vii. 15, 'He that sitteth on the throne shall *dwell among* them (σκηνώσει ἐπ' αὐτούς);' xiii. 6, 'He opened his mouth in blasphemy against God, to blasheme His name and His *tabernacle* (σκηνήν), and them that *dwell* (τοὺς σκηνοῦντας) in heaven;' xxi. 3, 'Behold the *tabernacle* (σκηνή) of God is with men, and He will *dwell* with them (σκηνώσει μετ' αὐτῶν).' Here it is much to be regretted that the necessities of the English language required our translators to render the substantive σκηνή by one word, and the verb σκηνουν by another. In the first passage the significance is entirely lost by translating σκηνώσει 'shall dwell,' combined with the erroneous rendering of ἐπί: and no English reader would suspect the reference to the glory, the Shechinah, hovering over the mercy-seat. But our regret is increased when we

turn to the Gospel: for there also the same image reappears in the Greek, but is obliterated by the English rendering: 'The Word was made flesh, and *dwelt* (ἐσκήνωσεν) among us, and we beheld His *glory*.' The two writings, which attribute the name of the Word of God to the Incarnate Son, are the same also which especially connect Messiah's Advent with the restitution of the Shechinah, the light or glory which is the visible token of God's presence among men. In this instance the usage of the English language may have deterred our translators. Still they would have earned our gratitude, if following the precedent of the Latin *tabernaculavit*, they had anticipated later scholars, and introduced the verb 'to tabernacle' into the English language; or failing this, if by some slight periphrasis they had endeavoured to preserve the unity of idea.

"Again, more remotely connected with our Lord's office is another error of omission. It is true of Christianity, as it is true of no other religious system, that the religion is identified with, is absorbed in, the person of its founder. The gospel is Christ and Christ only. This fact finds expression in many ways: but more especially in the application of the same language to the one and to the other. In most cases this identity of terms is equally apparent in the English and in the Greek. But in one instance it is obliterated by a mistranslation of the definite article. Our Lord in St John's Gospel, in answer to the disciples' question, 'How can we know *the way?*' answers 'I am *the way*' (xiv. 5, 6). Corresponding to this we ought to find that in no less than four places in the Acts of the Apostles the gospel is called, '*the* way' absolutely; ix. 2, 'If he found any that were of *the way* (ἐάν τινας εὕρῃ τῆς ὁδοῦ ὄντας);' xix. 9, 'Divers believed not, but spake evil of *the way*;' xix. 23, 'There arose no small stir about *the way*;' xxiv. 22, 'Having more perfect knowledge of *the way*;' but in all these passages the fact disappears in the English version, which varies the rendering between '*this* way' and '*that* way,' but never once translates τὴν ὁδόν '*the* way.'

"But more especially are these omissions of the article frequent in those passages which relate to the second advent and its accompanying terrors or glories. The imagery of this great crisis was definitely conceived, and as such the Apostles refer to it. In the Epistles to the Thessalonians more especially, St Paul mentions having repeatedly dwelt on these topics to his converts; 'Remember ye not that when I was yet with you, I told you these things?' (2 Thess. ii. 5). Accordingly, he appeals to incidents connected with the second advent, as known facts: ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἁμαρτίας [v. l. ἀνομίας], 'Except *the* falling away come first and *the* man of sin be revealed,' where our version makes the Apostle say, '*a* falling away,' '*that* man of sin,' just as a little lower down it translates ὁ ἄνομος '*that* wicked,' instead of '*the* lawless one.' Similarly in the Epistle to the Hebrews (xi. 10) it is said of Abraham in the original that 'He looked for *the* city which hath *the* foundations (ἐξεδέχετο τὴν τοὺς θεμελίους ἔχουσαν πόλιν).' A definite image here rises before the sacred writer's mind of the new Jerusalem such as it is described in the Apocalypse, 'The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb' (xxi. 14), 'The foundations of the wall of the city were garnished with all manner of precious stones,' &c. (xxi. 19 sq.) But in our version the words are robbed of their meaning, and Abraham is made to look for '*a* city which hath foundations'—a senseless expression, for no city is without them. Again, in the Apocalypse the definite article is more than once disregarded under similar circumstances. Take for instance vii. 12-14, 'What are these which are arrayed in white robes (τὰς στολὰς τὰς λευκάς)?' with the reply, 'These are they which came out of great tribulation (ἐκ τῆς θλίψεως τῆς μεγάλης);' xvii. 1, 'That sitteth *on many waters*' (ἐπὶ τῶν ὑδάτων τῶν πολλῶν, for this was the reading in their text). And another instance, not very dissimilar, occurs in the Gospels. The same

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expression is used six times in St Matthew (viii. 12, xiii. 42–50, xxii. 13, xxiv. 51, xxv. 30), and once in St Luke (xiii. 28), to describe the despair and misery of the condemned: *ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων*, where the rendering should be corrected into 'There shall be *the* wailing and *the* gnashing of teeth.'

"In John v. 35, the words *ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων*, in which our Lord describes the Baptist, are translated in our version, 'He was a burning and a shining light.' Thus rendered, the expression appears as intended simply to glorify John. But this is not the sense which the context requires, and it is only attained by a flagrant disregard of the articles. Commentators have correctly pointed out that John is here called *ὁ λύχνος* 'the lamp;' he was not *τὸ φῶς* 'the light' (i. 8); for Christ Himself and Christ only is '*the* light' (i. 9, iii. 19, ix. 5, &c.) Thus the rendering of *ὁ λύχνος* is vitally wrong, as probably few would deny. But it has not been perceived how much the contrast between the Baptist and the Saviour is strengthened by a proper appreciation of the remaining words *ὁ καιόμενος καὶ φαίνων*. The word *καίειν* is 'to burn, to kindle,' as in Matt. v. 15, *οὐδὲ καίουσιν λύχνον*, 'Neither do men light a candle:' so too Luke xii. 35, *οἱ λύχνοι καιόμενοι*, Rev. iv. 5, viii. 10. Thus it implies that the light is not inherent, but borrowed; and the force of the expression will be, 'He is the lamp that is kindled and so shineth.' Christ Himself is the centre and source of light; the Baptist has no light of his own, but draws all his illumination from the greater One. He is only as the light of the candle, for whose rays indeed men are grateful, but which is pale, flickering, transitory, compared with the glories of the eternal flame from which itself is kindled.

"Again, in 2 Pet. iii. 12, the rendering of *σπεύδοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας*, 'hasting unto the coming of the day of God,' cannot stand, and the alternative suggested in the margin, 'hasting the coming,' should be placed in the text; for the words obviously imply that the zeal and steadfastness of the faithful will be instrumental in speeding the final crisis.

"But even grammatical inaccuracies ought to be preserved, as far as possible; for it will generally be found that in such cases the grammar is sacrificed to some higher end—either greater force of expression or greater clearness of meaning. More than one instance of this occurs in the Apocalypse. In the letters to the Seven Churches the messages close with words of encouragement to the victor in the struggle. In the last four of these the words *ὁ νικῶν* are flung out at the beginning of the sentence without any regard to the subsequent construction, which in three out of the four is changed so that the nominative stands alone without any government: ii. 26, *καὶ ὁ νικῶν . . δώσω αὐτῷ ἐξουσίαν*, iii. 12, *ὁ νικῶν, ποιήσω αὐτὸν στύλον*, iii. 21, *ὁ νικῶν, δώσω αὐτῷ καθίσαι*. In the first instance only have our translators had the courage to retain the broken grammar of the original, 'And *he* that overcometh . . . *to him* will I give,' acting thus boldly perhaps because the intervening words partly obscure the irregularity. In the other two cases they have set the grammar straight: 'Him that overcometh will I make a pillar,' 'To him that overcometh will I grant to sit.' Yet there was no sufficient reason for making a difference, and in all alike the English should have commenced as the Greek commences, 'He that overcometh.'

"Would it be thought overbold if I were to counsel the same scrupulous adherence to the form of the original in a still more important passage? In Rev. i. 4, *χάρις ὑμῖν καὶ εἰρήνη ἀπὸ [τοῦ] ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος*, the defiance of grammar is even more startling. It may be true that a cultivated Athenian could hardly have brought himself to write thus; but certainly the fisherman of Galilee did not so express himself from mere ignorance of Greek, for such ignorance as this supposition would assume must have prevented his writing the Apocalypse at all. In this instance at least, where

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the Apostle is dealing with the Name of names, the motive which would lead him to isolate the words from their context is plain enough. And should not this remarkable feature be preserved in our English Bible? If in Exod. iii. 14 the words run, 'I AM hath sent me unto you,' may we not also be allowed to read here, 'from HE THAT IS AND THAT WAS AND THAT IS TO COME?' Certainly the violation of grammar would not be greater in the English than it is in the Greek.

"Lastly, in the Book of the Revelation (vi. 6), the announcement, which in the original implies famine prices, is rendered in our English version, 'A measure of wheat for a penny, and three measures of barley for a penny.' The fact is that the word χοῖνιξ, here translated 'measure,' falls below the amount of a quart, while the word δηνάριον, here translated 'a penny,' approaches towards the value of a shilling. To the English reader the words must convey the idea of enormous plenty.

"The Epistle to the Ephesians, after having been received by churches and individuals alike (so far as we know) without a single exception from the earliest times, as the unquestioned work of the Apostle whose name it bears, has been challenged in our own generation. Now there is one formidable argument, and one only, against its genuineness. It is urged with irresistible force that St Paul could not have written in this strain to a Church in which he had resided for some three years, and with which he lived on the closest and most affectionate terms. So far as regards reference to persons or incidents, this is quite the most colourless of all St Paul's Epistles; whereas we should expect to find it more full and definite in its allusions than any other, except perhaps the letters to Corinth. To this objection no satisfactory answer can be given without the aid of textual criticism. But from textual criticism we learn that an intelligent and well-informed though heretical writer of the second century called it an Epistle to the Laodiceans; that in the opening verse the words 'in Ephesus' are wanting in the two oldest extant Greek MSS.; that the most learned of the Greek fathers in the middle of the third century—himself a textual critic—had not the words in his copy or copies; and that another learned Greek father in the middle of the fourth century declares them to be absent from the oldest manuscripts—not to mention other subsidiary notices tending in the same direction. Putting these facts together, we get a complete answer to the objection. The Epistle is found to be a circular letter, addressed probably to the Churches of Proconsular Asia, of which Ephesus was one and Laodicea another. From Ephesus, as the metropolis, it derived its usual title, because the largest number of copies in circulation would be derived from the autograph sent thither: but here and there a copy was extant in early times addressed to some other Church (as Laodicea, for instance); and still more commonly copies existed taken from some MS. in which the blank for the name of the Church had not been filled up. This circular character of the letter fully explains the absence of personal or historical allusions. Thus textual criticism in this instance removes our difficulty; but its services do not end here. It furnishes a body of circumstantial evidence which, I venture to think, must ultimately carry irresistible conviction as to the authorship of the letter, though for the present some are found to hesitate. For these facts supplied by textual criticism connect themselves with the mention of the letter which the Colossians are charged to get from Laodicea (Col. iv. 16), and this mention again combines with the strong resemblances of matter and diction, so as to bind these two Epistles inseparably together: while again the Epistle to the Colossians is linked not less indissolubly with the letter to Philemon by the references to person and place and circumstance. Thus the three Epistles form a compact whole, to resist the assaults of adverse criticism. A striking amount of undesigned coincidence is gathered together from the most diverse quarters, converging unmistakably

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to one result. And the point to be observed is, that many of these coincident elements are not found in the Epistles themselves, but in the external history of the text, a circumstance which gives them a far higher evidential value. For even if it were possible to imagine a forger in an uncritical age at once able to devise a series of artifices so subtle and so complex, as on the supposition of the spuriousness of one or all of these letters, we are obliged to assume, and willing to defeat his own purpose by tangling a skein which it would require the critical education of the nineteenth century to unravel; yet there would remain the still greater improbability that a man in such a position could have exercised an effective control over external circumstances —the diffusion and the subsequent history of his forgeries—such as this hypothesis would suppose."

The Miracles of our Lord. A Course of Schoolroom Lectures. By the Rev. Edward Walker, D.C.L., Rector of Cheltenham. Edited by a Member of the Congregation. London: James Nisbet & Co. 1872.

From this admirable volume,—so spiritual and so scriptural,—so simple, and yet so full of thought,—we quote the following passage relating to the Transfiguration:—

"It was good to be with them all there *together*—the Law, and the Prophets,—and the Saviour, the Fulfiller of them all. It was good to have them all together—not separate one from the other, but all combined—not one opposed to the other, but all together. Yes, it *was* good to have Moses, and the Prophets, and Jesus, in the mountain *together!* Men will take the old 'penknife,' and cut out Moses; and they will cut out Christ, when they have got so far. 'It is good' to have them *all*,—and to have them *all together.* So far, thus far, Peter was right when he said, 'Lord, it is *good* for us to be here.'

"But I doubt much whether he said these things rightly. It is sometimes very dangerous to be in high places; there is a danger lest the spirit should be lifted up—a danger that, unless the spirit be very lowly, it should meet a fall. Some say, 'It is good for us to be *here,* amongst these lofty thoughts, here amongst these high, glorious speculations,—it is good to soar aloft, and to think, and to investigate, and to ponder, and to get up into high, glorious things, out of sight of other men.' It is dangerous sometimes to get up into the clefts of a lofty rock, unless it be 'in the cleft' of the ONE ROCK. There are some things for a Christian to do, some duties for the disciples of Christ to do, that are to be found in a *lowly* place—in a true humility, in a lowly walk, and in the diligent labour, and the constant toil of an affectionate love. Some would have their life completely spent in a high mountain, but that is not a life granted to the pardoned sinner here on earth. No! it must be the lowly, practical, loving, consistent walk of holy obedience and ready submission, yea, even to a suffering, needy lot, if our Lord and Master requires.

"It was very fine for Peter to make tents *there,*—out of the reach of conflict, out of the reach of toil, out of the reach of labour,—and to bask there in sunshine, and quietly refuse to work, quietly get rid of the Cross, quietly to set aside all the life of obedience on the plain and in the valley of humiliation, to which his Master had called him. Yes—it is good, often, for the 'bright clouds' to vanish. I think we shall find, if we ever reach heaven, that we shall thank God *most* thankfully for many of our darkest days, for our deepest sorrows, and our sorest afflictions—that we shall thank Him more that we have been in the raging of the tempest, more that we have been in the plain, in the valley of humiliation, than that we have been on the peaks of the high mountain. We shall thank Him that we have been afflicted, and

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say—almost in the language of Peter, but really in the language of another saint—'*It is good* for me that I have been afflicted. . . . . Before I was afflicted, I went astray' (Ps. cxix. 71, 67). We know that it is good for us to come down here, and feel the toil, and pressure, and want, and necessity, and to meet the enemies and the conflict. We cannot abide ever on the bright mountain of glory; the spirit must be braced and made brave in the lowly walk of conflict, and it would be far from 'good for us' to be without chastisement. I know it is pleasant and delightful to have the 'mountain so strong,' that a man imagines he cannot be 'moved,'—but that man needs many a time to be made to feel the hiding of God's face, and then, indeed, he is 'troubled' (Ps. xxx.)

"Peter says, 'If Thou wilt only let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias.'

"It is a great mercy that St Luke has put in a word—'not knowing what he said' (ix. 33). But he said it; and *what* was he saying at that moment? He who, a few days before, had said, 'Thou art the Christ, the Son of the Living God,' lifts Moses and Elias up *to a level* with his Master! 'Let us make three dwelling-places for the Shechinah, one for Thee, one for Moses, and one for Elias.' Peter would give Moses a tabernacle covered with glory, and Elias a tabernacle covered with glory, and Jesus one, too! What an unworthy thought! The very Romans would have allowed the image of Christ in their Pantheon; they would have put Him *on a level* with the best of their gods. Yes! and it is the old thought in Peter—he would give Jesus a tabernacle, but he puts Moses and Elias on the same level, he would give *them* the Shechinah, too.

"And then, at *that* moment, when this weak,—foolish man, so blind, so forgetful, so dark, says this,—there comes down on the mountain's peak, settling over all, the *real* SHECHINAH—the real dwelling-place of Jehovah, that which rested on and over the Mercy-seat; and, in the dazzling brightness, Moses and Elias vanish out of sight, and a voice comes 'out of the excellent glory'—the others were gone—'THIS—*this* is my beloved *Son*, in whom I am well pleased; hear ye HIM.' The voice came from the Father, and it came to the servants who had degraded their Lord—came to them in tender, solemn, heavenly rebuke—'*Hear* ye HIM.' Moses is not,—Elias is not,—hear ye *Him*. As Moses himself had said, 'The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me, *unto* HIM shall ye *hearken*' (Deut. xviii. 15). Moses did not wish to be listened to—he wished to 'decrease.' Elias had nothing now to say. Let Christ be heard—let the voice be heard which had spoken, in outward signs and types before, let it now be heard in the glorious gospel—'This is my beloved Son, in whom I am well pleased; hear ye Him.' That is God's voice; that voice comes from Heaven, and it puts 'Moses and the Prophets' in their right place, as in after days—'Beginning at *Moses* and all the *Prophets*, He expounded unto them in all the Scriptures the things *concerning* HIMSELF' (St Luke xxiv. 27). 'Hear *Him*.'

"In conclusion, let me leave two thoughts with you. Let us never lose sight of this—if the glorified spirits in Heaven have their deepest, their most constant, their highest thoughts concerning the *Death of Jesus Christ*, surely, we upon earth ought ever to put that in the foreground. If they could converse with Jesus concerning His death, then let us speak to Him on the same subject. What are our prayers too often but ignorant petitions for temporal things, for some mental or spiritual good? But do we seek to converse with our *risen* Lord now, in the heavenly mountain, in spirit, about that which lies so near to His heart—'His decease'—which is as near to His heart now, when He pleads it at the Throne of Grace, as when, upon Mount Hermon, He looked forward to its accomplishment? He seeks where He may have fellowship, and the saints ought to have fellowship in

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Christ's sufferings—to go with Him in spirit again to Calvary, and to ponder, with the love and sympathy of loving hearts, that Exodus which He 'accomplished at Jerusalem,' when He said, 'It is finished.'

"And there is still another thought; it is this—they who have fellowship truly with Jesus thus, shall be with Him on the mountain, and shall see the overshadowing glory—'Father, I will that they also, whom Thou hast given me, be with me where I am; that they may behold my GLORY' (John xvii. 24). 'Father (perhaps, He had said in the mountain), Father, I will that Moses and Elias come down to this Mount, and see, and sympathise with, the feeling of my heart concerning my Exodus.'

"*Now*, He says, 'Father, I will that they also, who rest in my Atoning work, and wash in the Fountain of my precious Blood, and are cleansed thereby from all sin, go up into the mountain, and see my glory, which Thou hast given me.' And *then* they shall say, without possibility of a mistake, without a qualification—'Lord, it is good for us to be *here*—in our Father's house, where there are many mansions.'"

Hymns for the Use of the University of Oxford in St Mary's Church. Oxford : At the Clarendon Press. 1872.

We extract from this beautifully printed volume the following hymn—relating, in part at least, to the advent of our Lord—by the late Mr J. H. Gurney :—

"We saw Thee not when Thou didst come
To this poor world of sin and death,
Nor e'er beheld Thy cottage-home
In that despisèd Nazareth;
But we believe thy footsteps trod
Its streets and plains, Thou Son of God.

"We did not see Thee lifted high
Amid that wild and savage crew,
Nor heard Thy meek, imploring cry,
'Forgive, they know not what they do;'
Yet we believe the deed was done,
Which shook the earth and veiled the sun.

"We stood not by the empty tomb
Where late Thy sacred Body lay;
Nor sat within that upper room,
Nor met Thee in the open way:
But we believe that angels said,
'Why seek the living 'midst the dead?'

"We did not mark the chosen few,
When Thou didst through the clouds ascend,
First lift to heaven their wondering view,
Then to the earth all prostrate bend;
Yet we believe that mortal eyes
Beheld Thee mount beyond the skies.

"And now that Thou dost reign above,
And thence Thy faithful people bless,
No outward glory from Thy love
Doth shine upon our wilderness
But we believe Thy faithful word,
And wait for our returning Lord."

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The Sunday at Home; a Family Magazine for Sabbath Reading. London: The Religious Tract Society.

We notice this excellent and well-conducted periodical in order to let our readers know of some admirable articles on "The Bible as read in Jerusalem," by Mrs Finn. They illustrate the literality of Scripture interpretation, and the accuracy of Scripture language, in a way such as we have seldom seen done elsewhere. The following extract will show what we mean. It is from the January part:—

"In the early morning, just after sunrise, you are approaching the city gates, just opened after the night. It is perhaps still too early for the village people to have arrived with their fruit and vegetables for the market in Jerusalem, but it is not too early for those within to be abroad; some at least have already come down to the gates. Yonder is a funeral procession. A father or a friend has breathed his last during the night, and is being borne to the grave by friends and kinsfolk; the 'cunning women' follow after and lament for him. 'Ah, my brother! ah, his glory!' and like expressions rend the air. His burial is honourable; but here, on the other side down the hill, comes the 'burial of an ass.' It, too, has died during the night, and the worthless carcase is being 'drawn and cast forth beyond the gates of Jerusalem.' A rope attached to its heels, some camel or horse drags it forth, and when it gets well beyond the city gates, it is cut loose and tumbled over the bank, down the hillside towards the valley. Birds of prey soon circle over the spot, and gorge themselves in the hot sunshine, while later at nightfall the wandering dogs and the hyenas from distant caverns come and consume even the bones, so that nothing is left. This is 'the burial of an ass.'

"Does not the doom of Jehoiakim, king of Judah, seem both more intelligible and more dreadful after this few minutes of living commentary has passed before us? The king himself—sure in ordinary circumstances to have been buried at sunrise, when the cool fresh hours were most suitable for the grand ceremonial—the son of David's line—above all, an Israelite—certain, unless all national feelings of loyalty or even of ingrained reverence for the dead were to be violated—certain to receive, if not royal, at least decent burial—this reigning monarch was condemned by God, through the mouth of his prophet Jeremiah, *to the burial of an ass;* and Nebuchadnezzar and his Babylonian soldiers accomplished the prediction, otherwise so unlikely to be fulfilled. And we have now beheld the illustration of that passage in Jeremiah xxii. 18, 19.

"Again, you are riding along the high road. What is yon group of people doing? Sitting around some peasant grave, not new-made, they are not engaged in funeral rites; they are sitting together and eating. Yes, they have brought, and are consuming 'offerings for the dead' (see Deut. xxvi. 14; Hosea ix. 4), bread made on purpose in honour of the deceased, and eaten at his grave forty days after the burial.

"A little further on and you see a peasant ploughing with unequal yoke, an ox and an ass, or it may be a camel and an ass, labouring uneasily together. How clear and reasonable does the prohibition of the Mosaic law at once appear to be! (Deut. xxii. 10). An Israelite, in obeying the law of God, would have spared both his cattle and himself the fretting inequality and fatigue endured by that poor Arab ploughman and by his beasts.

"The sower has gone before them, or is perhaps still at work in advance of them, scattering the grain broadcast over the land. 'Oh, then, the ploughman is *preceded* by the sower. It is not as with us in England; here is the plough ploughing in, and covering with its furrows the seed already strewn upon the land.' Yes; what a flood of new light is poured upon a passage of Holy Writ which had hitherto seemed to be one of the easiest and

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best understood. See the ploughman coming near to a rocky bit; he lifts his little plough, share and all, and carrying it, passes on to the better ground beyond, or else, ploughing lightly, he just stirs the earth which scarcely hides the rock. In so doing he may perchance sprinkle with earth the grain which the sower, walking forward over stony patches and good ground alike, has scattered over all. The hot sun will soon take effect upon this seed, and upon the rock beneath it. It will be brought early forward, germinate and grow, only to be prematurely scorched, having no deepness of earth. Close behind sower and ploughman follow the little birds, 'the fowls of the air,' and pick up the seeds which fall by the wayside. Here we have neither hedges nor fences to separate and enclose the cultivated fields. The high roads are carried between them right through; the sower must needs, in passing along the edge of the field, scatter some grain upon the road, and there it lies unsheltered by the plough turning over it sweet and fresh earth. It is easily seen upon the hard-beaten track, and becomes the ready prey of the little birds. The sprinkling of earth by the husbandman is needed to protect the fresh-sown seed, otherwise it is soon stolen away. And yonder, too, lie patches of 'thorns' near the rocky places, or hard by the roadside. Low straggling tufts of a dark green prickly plant grow freely everywhere in this fertile soil. The careful husbandman will prepare his ground beforehand, clearing away these thorns, and piling them up in heaps to be removed as fuel for ovens, or for 'burnings of lime' (Isa. xxxiii. 12) in the village lime-kilns on the hill-tops.

"Near the roadside and around the rocky bits these tufts of thorns are often left undisturbed even by a tolerably thorough husbandman. When the sower comes, some of his seed naturally falls among them, and it is for the time safe—sheltered from the birds, who cannot even see it, or steal it as they do what lies by the wayside. This seed then grows, but the thorns grow with it and choke it, long before that on the good ground hard by has had time to strike deep root into the mellow soil to raise its fruitful ears amid spring showers and glowing harvest sunshine.

"Again, a peasant woman is talking to you, who tells of the poverty she is enduring. Locusts have visited the district, or her olive crop has been blighted by a hot wind. She has, it may be, eaten no bread that day. In so saying she makes a most expressive gesture. Catching her thumb-nail rapidly against the edge of her front teeth, she moves her hand away from her mouth, saying, 'No bread; not even a morsel.' The text flashes upon you, 'I have given you *cleanness of teeth* in all your cities, and want of bread in all your places' (Amos iv. 6). Here is the explanation of this passage: 'cleanness of teeth' is used to express the extreme of want, when not so much as a crumb shall cleave to the tooth; and here are the peasantry of to-day expressing this idea by a gesture doubtless as old as the time of the prophet Amos—that herdsman of Tekoa, whose ruins lie on yonder mountain-top beyond and above Bethlehem.

The prophet Obadiah in his vision concerning Edom has several allusions to Arab customs still common in the land. Take the following instance in verse 7: 'They that eat of thy bread' (margin—the men of thy bread) 'have laid a wound under thee.'

What can be a more flagrant breach of all honour, what more utterly cowardly and treacherous to an Arab than this? To eat of another's bread is to be in amity with him. When a wayfarer approaches an Arab encampment, all the time-honoured customs of hospitality require that he shall be received and fed with the best which his hosts can produce. It is contrary to usage even to ask the stranger's name, lest, perchance, some hereditary enmity or blood feud might be discovered before the guest has had time to break bread and thus secure protection. Far more than this. A guest is safe from attack, after he has left the camp of his entertainers, for three days

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and a third, during which their bread is, so to speak, still between his teeth. Even though by this time they may have discovered him to be an enemy, whom their rules would otherwise require to slay, his life is safe during those three days and a third. Not only so; but his late hosts are bound to protect him from others during that space of time, though he may have left their camp, and to avenge his death should any one else have fallen upon him when travelling onwards. Is he not their guest? and are not the laws of hospitality paramount to every other consideration? For a guest to turn treacherously upon his entertainer would be a deed of blackest and inhuman gratitude in the eyes of an Arab of the desert, or even of the peasantry, inferior though the villagers are to the wild Bedaween in observance of many points of honour.

"Does not this ingrained custom give force to the words of Obadiah to the Edomites: 'They that eat thy bread have laid a wound under thee?' and be it remembered that the laws of hospitality were equally in force among the people of Israel. The duties of host and of guest were understood and observed among them quite as sacredly. Of this we have evidence from the time of Abraham and Lot downwards.

"The same custom throws a sorrowful light upon the conduct of Judas Iscariot. He had eaten bread with our Lord, he had joined as brother Israelite in the passover feast, and yet he was the betrayer of his friend and Master. Well might the apostles be distressed, and ask, 'Is it I?' The appeal made to the better nature of Judas was among the most powerful that could have been addressed to a man of oriental habits—when our Lord touchingly told His disciples that He knew that one of them who sat at meat with Him was about to betray Him. It was a vain appeal. Judas had hardened himself against all that men hold sacred, and he proceeded with his purpose. Hence, perhaps, some of his subsequent despair. None would be willing hereafter to associate with a wretch so base as to betray his friend with whom he had but a few moments before broken bread. More might be said on this subject, but it is not our present purpose to enlarge upon this history. David had set forth this trait of blackest perfidy in his prophetic psalm: 'Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me' (Ps. xxi. 9)."

Extracts.

Important Discovery at Jerusalem.

It will be remembered that Captain Warren, R.E., while conducting the excavations made at Jerusalem by the Palestine Exploration Fund, explored a remarkable rock-hewn passage leading southwards towards the Temple area, from the subway at the Convent of the Sisters of Sion. Mr Schick has found a continuation of this passage, or rather aqueduct, as it is now proved to be, towards the north, and has traced it from the Convent to the north wall of the city, a little east of the Damascus gate. At this point the aqueduct has been partially destroyed by the formation of the ditch, cut in solid rock, which lies in front of and communicates with the well-known caverns; it is therefore older than these, and can hardly be assigned a later date than that of the kings of Judah. Mr Schick was unable at the time to follow up his discovery; but the Palestine Exploration Fund have taken

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the matter in hand, and hope to find the source from which the water was derived. In my notes to the Ordnance Survey of Jerusalem, page 78 (published 1866), I pointed out the possible existence of an aqueduct in this position, connecting the large pool north of the so-called "Tombs of the Kings," with the subway in the Convent, and should future researches prove this view to be correct, we may possibly identify the aqueduct with that made by Hezekiah, when "he stopped the upper watercourse (accurately, source of the waters) of Gihon, and brought it straight down to the west side of the city of David" (2 Chron. xxxii. 30). It may also be the "conduit of the upper pool," mentioned in Isaiah and the Second Book of Kings. The existence of the aqueduct lately discovered, is a strong argument in favour of the belief that the city of David occupied a portion of Mount Moriah, and it may possibly enable us to identify the Pool, or some source near it, as the Upper Gihon, and Silvaur as Gihon in the Valley.

Mr Schick has also discovered a second series of caverns a little east of those previously known, and has made a sketch of the great aqueduct, more than fifty miles long, which formerly supplied Jerusalem with water. A full account of these discoveries would, I fear, be to long for insertion in your paper; but I may add that a detailed description of them will be given in the next quarterly statement of the Palestine Fund. C. W. Wilson, R.E.

Junior United Service Club.

Mount Vesuvius.

Naples, May 4, 1872.—My telegram of yesterday informed you that the eruption of Vesuvius occasioned a greater loss of life than was stated in the report which was first given to me. The fact is it has been impossible to do anything more than give an approximation to the number, and I cannot sufficiently blame the hasty reports which have been sent off, calculated as they were to awaken the greatest anxiety at a distance. You will ask me how it was that no foreigners were among the victims. The reason is that they are usually accompanied by guides who are well acquainted with the paths, with the means of escape therefore, and the indications of an approaching eruption, whereas Italians are, perhaps, less cautious. It happened, too, that on the fatal night there were many of the poorer classes up the mountain—coachmen, *facchini*, keepers of wineshops; some, too, out on a spree, as it were, confident in their numbers, as the ten or twelve students, for instance, and who paid for their rashness with their lives. I have just returned from another visit to the scene of destruction, and send you my pencillings by the way.

A short distance before one reaches Resina the road turns sharp off to the left in the direction of St Ivrio, Sebastiano, and Massa, where the greatest amount of damage has been done. The road was still encumbered with ashes, and ton-loads were being swept off the roofs. Looking right and left over this once fertile tract of land, I never saw a scene of greater desolation. As far as the eye can search everything is withered, and the budding promise of a rich harvest is reduced to what I might have taken in my hand and crumbled into dust. Tall trees, poplars, and cypresses, and mulberry, instead of quivering in the gentle breeze, are rigid and immovable. Rows of festooned vines, giving hopes only last week of an abundant vintage of that delicious wine called Lachrymæ

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Christi, seem as if they had been decorated for the tomb—all are dead; while underneath, just peeping above the bed of ashes, are beans and peas, and all the great variety of vegetables which abound in the Naples market, utterly destroyed. The same scene of desolation extends all round the mountain, and many thousands who are grateful for the preservation of their lives and homes are reduced to absolute want. We saw many of these on the road or at the doors of their cottages, imploring help, and declaring now with more than usual truthfulness that they were dying of hunger. Such is the sad spectacle which this once rich and lovely district presents as far as the bed of lava, which cuts off further progress. St Ivrio, St Giorgio, and Cremano, through which we passed, have had a narrow escape indeed. It is a favourite place of *villeggiatura* for the Neapolitans, who have handsome villas there, and the lava stream stopped within half a mile of it. Judge what the apprehension of the inhabitants must have been when they saw the river of fire coming down upon them and heard the crackling of the *scoriæ* as they rolled over and over and looked on the shrubs and trees withering in their agony! On approaching the lava the peasantry flock round us like locusts, each offering his services, and each anxious to earn a sous or two. We take a man from Resina, and under his guidance we cross the first stream, burning hot to the feet, and still emitting sulphurous cloudlets of smoke. "The hot lava," says our guide, "is still running down slowly underneath." I take up some pieces, shining with all the colours of the rainbow; but they are too hot to hold, and I throw them down. This was the stream which skirted St Ivrio, and was flowing down towards Barra. Standing in the middle, I look up and down and see a mighty sheet covering many acres of rich ground, from which smoke is still issuing from a hundred—nay, a thousand—fissures. Like huge pieces of coke piled one on the other are the component parts of that river. It has crossed the high road, on which we descend from our fiery eminence very carefully, to the great relief of our feet, and then, accompanied by a multitude of the peasantry, we traverse the interval between this sheet of lava and that which destroyed portions of San Sebastiano and Massa. "Here," says our guide, "I will show you a miracle—this church has been spared; the stream passed by it, only cutting down the houses at the farthest extremity of the town of Sebastiano." We climb up as best we can over the *scoriæ* full 20 or 30 feet, until we arrive at the summit of the stream—nay, ocean. I tread on fragments of houses, intermingled with the *scoriæ*—gaily-painted fragments of houses not long since the abodes of happy, thriving families. How fiercely burns the lava beneath our feet; how the heat shimmers all around us; and how insufferably strong is the sulphurous odour of the vapour! It takes a long time to walk across this fiery sheet before we arrive at Massa, where the same scene of destruction is repeated. A church has been miraculously preserved here also, but all the houses nearest to the lava have been thrown down, broken into a hundred fragments, and intermingled with the *scoriæ*. The squalid poverty of these two townships it would be difficult to describe, for portions of each remain. Some have lost their dwellings, many their land; all have lost their industrial occupation, and the promised produce of the season. "No lives were lost in San Sebastiano," says our guide, "and only two in Massa, but full a hundred on various parts of the mountain; my eldest son was one. He was at the Hermitage on Thursday night, when a carriage with five persons drove up. He recommended them not to proceed farther, but they

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insisted, and he was overpersuaded to accompany them. All were lost. The King sent me 200 lire by the hands of one of his generals, but what consolation is that for the loss of a son ?" Retracing our steps over the lava, we arrive at length where we had left our carriage. Many people are employed in making a new road from San Sebastiano to St Ivrio ; the inhabitants of the district are employed, and are thus assisted in the most prudent manner.

Professor Palmieri, who came down from the Observatory on Friday afternoon, was to have given a lecture this morning in the University on the terrible eruption ; but the vast crowd which assembled from early morning rendered it impossible. The lecture has been deferred, therefore, until some hall sufficiently large to hold the expectant multitude has been found, and entrance will then be secured by tickets, the profits from which will be given to the sufferers. This morning at six o'clock the Professor started for the mountain to give a lecture to his pupils on the places which have been damaged by the catastrophe, and a large number of persons accompanied him.

Since beginning this letter I have received a visit from the Prætor of Torre del Greco. He tells us that certainly 15,000 persons fled from his commune only to Torre dell' Annunziata and Castellamare. The authorities of Naples sent over twenty-five omnibuses to carry off the sick and infirm, large quantities of bread, and, what was as necessary, detachments of soldiers. Bands of thieves infested all the country, and he himself arrested thirty. The lava stopped within two miles of Torre del Greco, but the intense heat and dust have destroyed vegetation, and in that neighbourhood, and in what are called the *paludi*, the market-gardens of Naples, lying between that city and Portici, everything is withered up, as I have already described.—*Times' Correspondent.*

A Retrospect of Vesuvius.

Of its pristine eruptions few traces remain. In 63 A.D., Pompeii, Herculaneum, Stabia, were visited by a violent earthquake, which partly destroyed them. Ten years after these cities had been restored, the fatal volcanic explosion that destroyed these three gems of Southern Italy occurred in 79. Subsequently, in A.D. 203, 471, 512, 685, 983, 993, 1030, 1049, happened the eight great eruptions threatening all the inhabited parts around, and ruining many villages, as in modern times. New cities rose on the ruins of the old as now. Torre del Greco has been destroyed eleven times, and eleven times has been rebuilt. In 1631, after being silent for 130 years, Vesuvius broke out in flames, and overran with its lava five-sixths of the territory adjoining it. New towns arose on the lava. In 1794 an immense torrent of lava reached the sea. Another disastrous eruption happened in 1860. In all these latter disturbances Torre del Greco has suffered. In referring to the description given by Pliny the younger of the eruption, during which his uncle Pliny the elder lost his life, the similarity of the attendant phenomena is very striking, and one might be reading an article from a journal of the 25th of last month ; "ashes mixed with water," and the suffocating atmosphere (the cause of Pliny's death) were the same in both. Naples now, as then, is black with fine ashes like soot. The terrific visitation occupies all minds. The bustling, progressive city for the time has forgotten its plans of aggrandisement—and it has many in view.—*Builder.*

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The Portuguese and the Pope.

THE following translation of an article in the *Commercio* (Lisbon newspaper) of Saturday, May 13, 1871, illustrates the resistance which "infallibility" is provoking even in priest-ridden Portugal:—

"A fatal blindness impels the clergy of the present day to complicate the most grave questions which agitate Europe and the whole world. In the midst of violent controversies, political and social, which make the future of all countries so uncertain, a voice bitter, violent, insulting, is heard, speaking in the name of God, vomiting forth excommunications, reproachfully cursing the present, condemning the future, and looking only at the past, whose restoration it premeditates.

"The clergy, since Rome has become reduced to a mere parish, is as the body of an army which marches compactly to the destruction of existing society in order to build on its ruins the edifice of Gregory VII.

"Animated by the most violent passions, the clergy speak in the name of Jesus Christ with eyes set upon things of the world, they invoke the name of the Son of Mary in order that they may impose upon the spirits of men, and enslave them by credulity. They vociferate against liberty, progress, civilisation, in order to regain their former power, which day by day is vanishing as a shadow. But just in proportion to the decay of their influence do they become the more insolent in language and more furiously vent their objurgations. Encyclicals, bulls, briefs, pastorals, at every step distribute indulgences and excommunications. The indulgences move no one, and the excommunications explode in the air, and that only which is real and true in this wicked clerical work is the fatal blindness which withdraws the clergy from the only path which would give them the importance they ought to have.

"The pastors turn themselves into writers of mythical pamphlets; the clergy into mere echoes of the barbarous apostrophes of the bishops; the journalists who call themselves Catholic exalt and amplify the vehement language of the bishops and clergy, with vituperation and the most infamous insults toward their opponents.

"It would be a comfort, amid the outburst of passions which rage tumultuously in the markets, in the assemblies of the people, in the press, to hear in this struggling search after bitter political and social destinies the serene evangelical and august voice of the pastors, and to see them as a lighthouse scattering its rays on the tempestuous ocean, illumining the spirits of men and helping them by the sublime word of Jesus. But no—hatred, anger, vengeance, are not less vehement in them who speak to us in the name of God, and who should be examples of Christian virtues, than in us who are misnamed impious freethinkers and socialists.

"What an unhappy spectacle the Catholic Church at this moment presents to us! The supreme Pastor has been declared infallible. The whole world must submit to him. He is the bolt of the social vault. Nationalities are at end. All have one common native country. In Rome is the dictator, omnipotent and unchangeable, to whom kings and people shall reverently bow, waiting the beck of his will.

"Civilisation will stand still, and the times go back six centuries, for the Pope and the clergy lord it over all.

"Portugal is also suffering the consequences of these clerical aberrations. The clergy and the press (called Catholic) now go a-begging for the prayers of the faithful, that God would put an end to what they call the usurpation of the Roman States, and at the same time they beg

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alms for the Pope ; but these beggings are a series of insults and vituperations against the King of Italy, and against the liberty and Liberals of that nation. They ask the said alms in a threatening way, hat on head, and stick held over you ; it is true they promise many indulgences to those who give said alms, but they also deal out many affronts and much rancour against liberty, civilisation, and those who have the simplicity to disbelieve the poverty of the Pope, and to condemn the indecorous manner, and even the unseasonable times, in which they insolently make these requests."

The Draining of the Tiber.—The Whereabout of the Seven-branched Candlestick.

THE interest excited by the project attributed to the Italian Government of subjecting the bed of old Tiber to a complete investigation, in order to disinter therefrom the treasures of ancient art and wealth which it is supposed still to conceal, is likely to increase rather than diminish as the scheme is further developed and becomes more familiar to the imagination. . . . But how far is the thorough draining of the Tiber likely to reward the public spirit of its projectors ? That is the question to which the answer can after all be only conjectural ; although there is probability enough to render the indulgence of even splendid hopes permissible. There is, it must be confessed, a good deal of popular exaggeration in the current language about the great elevation of the modern soil above the strata of ancient Roman ruins, with their deposits of values which may be supposed to be buried below, particularly when applied to the Tiber. It seems to be thought that its venerable mud might be dug down to an indefinite depth, with a constantly increasing probability of hitting on some vein of abandoned statues, gems, or other relics of priceless art. But there is an obvious limit to these anticipations, and a near one. Whatever change of levels may have taken place in parts of Rome, whether by a gradual elevation of soil or by earthquakes, it is pretty certain that the surface of the Mediterranean remains at the same height as in classical times. Now the surface of the Tiber at Rome is just thirty-three feet above the Mediterranean ; such, at least, was the result of Sir George Shuckburgh's measurements in the last century, which have been generally relied on since, the point taken being apparently that where the river leaves the city. That the level of the Tiber is a little higher now than in ancient times we know, because at mean height it half covers the arch whence issues the Cloaca Maxima ; but it must be very little, for the Tiber is in places some twenty feet deep, its bottom consequently very little above the sea level. It is difficult, therefore, to believe in any great accumulation of silt there. The rapid stream must have swept it steadily away age after age, and probably left whatever solid substances had been thrown into it within such easy reach that superficial exploration—in the course of fourteen hundred years since the desolation began—has had every facility for recovering them. Moreover, although the spoliation of Rome has been a favourite theme of poets and historians, it is not easy to point out any epoch at which such spoilation actually took place under circumstances which would render it probable that much of the spoil got thrown into the river. Alaric certainly did not "loot" Rome, although he has the credit of it ; Genseric, the Vandal, certainly did ; but then Genseric

came by sea, and had a fleet in the Tiber at his disposal, on board which, historians tell us, he carefully conveyed all the articles which he thought worth removing. Among these were certain treasures which have excited more of modern curiosity than any others—those carried away by Titus from Jerusalem and lodged in Rome. Who, asks one of our contemporaries, can say that Tiber may not even now contain the "seven-branched candlestick" of the Temple? We are afraid it can be predicted with a strong approach to certainty that it never will be found there. Its history, and that of its accompanying vases and other valuables, is a riddle from first to last. It is supposed to be represented, as we all know, on the arch of Titus; but this modern scepticism has questioned, for the following among other reasons, that on the foot of the sculptured candlestick sea monsters, eagles, and other animals are placed, by no means in accordance with the severity of the temple-worship of the One God. However this may be, Genseric certainly took away these spoils of Jerusalem with him; for Procopius describes a part of them as ornamenting that sovereign's palace at Carcassonne in the south of France. Other portions of the sacred prey were left by the same monarch at Carthage, where Belisarius found them a century later, and carried them in triumph, with his Vandal booty, to Constantinople. Tradition reports that a venerable Jew, who had influence in the palace of Justinian, persuaded that emperor, under superstitious terrors, to remove them once more, and send them back to the holy spot from whence they were originally brought by Titus. The watchful, persevering eye of the Hebrew race had evidently kept them in view for five hundred years. But at this point, says Gregorovius, the German antiquarian describer of mediæval Rome, we entirely lose sight of them. If they really found their way back to Jerusalem, they must have become the prey of the Saracens, and wandered somewhere into the recesses of the "boundless East," probably to be destroyed as idolatrous. Yet another tradition declares that the great Church of the Lateran preserved not only the seven-branched candlestick, but Aaron's rod and priestly habiliments, the golden urn which held the manna, and we know not what curiosities besides—a bold experiment, no doubt, on the credulity of Roman Christians, and still more of pilgrims, in the dark ages. —*Pall Mall Budget.*

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

Sir,—Error is always repeating itself. About the middle of last century there was the same classical *cant* as to the gods of Greece and Rome, and the same longings expressed by would-be philosophers and men of "breadth" to return to their worship as we find in our own day. Cowper thus assailed this wretched folly in his "Conversation":—

"It has indeed been told me (with what weight,
How credibly, 'tis hard for me to state),
That fables old, that seemed for ever mute,
Revived, are hastening into fresh repute,
And gods and goddesses discarded long,
Like useless lumber or a stroller's song,

Are bringing into vogue their heathen train,
And Jupiter bids fair to rule again:
That certain feasts are instituted now,
Where Venus hears the lover's tender vow;
That all Olympus through the country roves,
To consecrate our few remaining groves,
And Echo learns politely to repeat
The praise of names for ages obsolete;
That having proved the weakness, it should seem,
Of revelation's ineffectual beam,
To bring the passions under sober sway,
And give the moral springs their proper play,
They mean to try what may at last be done
By stout substantial gods of wood and stone,
And whether Roman rites may not produce
The virtues of old Rome for English use.
May such success attend the pious plan,
May Mercury once more embellish man,
Grace him again with long-forgotten arts,
Reclaim his taste, and brighten up his parts,
Make him athletic as in days of old,
Learned at the bar, in the palæstra bold,
Divest the rougher sex of female airs,
And teach the softer not to copy theirs.
The change shall please, nor shall it matter ought
Who works the wonder, if it be but wrought.
'Tis time, however, if the case stands thus,
For us plain folks and all who side with us,
To build our altar, confident and bold,
And say as stern Elijah said of old,
The strife now stands upon a fair award,
If Israel's Lord be God, then serve the Lord,—
If He be silent, faith is all a whim,
Then Baal is the god, and worship him!"

I am, &c.,

A Believer in the One God of the Bible.

Poetry.

THE SONG OF LIFE.

Sweet song of life! O sound again,
Sound in this realm of death and pain,
A louder, sweeter, fuller strain.

Sweet song of life! breathe out again
Thy low, long, lingering refrain,
And bind us in thy blessed chain.

Be it a song of sympathies,
Knitting together good and wise,
As wave o'er wave its ripples rise.

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A varied ever-winding song,
To which all cadences belong,
Plaintive or glad, serene or strong,

The relics of an ancient lay,
The sunshine of an August day,
The grandeur of great minstrelsy.

Be it a song the soul to fill,
Its tumults to control or still,
To nerve the ever-trembling will.

Song of the everlasting age,
Our children's children's heritage,
Song of the mighty pilgrimage,

Song of the future and the past,
Of love that shall for ever last,
O'er us thy spell celestial cast.

Oh ! die not down, but sweetly rise
Above the jar of broken sighs,
Above earth's din of angry cries.

Come up and fill the happy air;
Chime in with all the good and fair,
Oh ! chime away all sin and care.

Awake as once in Eden's bloom,
When Paradise contained no tomb,
Thy healing melody resume.

Pervade this being with thy strain,
Charm from our limbs this binding chain,
Let all this soul be song again.

Dear song of life ! pass not away ;
Fair music of eternal day,
For ever, ever with us stay.

Filled with they solemn melody
Let sky and earth, let land and sea
For ever and for ever be !

NOTICE.

All readers of this Journal are most earnestly requested to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

JOURNAL OF PROPHECY.

OCTOBER 1872.

Art. I.—DANIEL'S REST AND LOT.

If Daniel does not tell forth the love of God so remarkably as John in what he writes, he nevertheless is almost beyond John in the love which his Lord manifested to him. The name, "*disciple whom Jesus loved*," was not a name that came down from heaven directly (though, no doubt, approved, and therefore so often inserted by the Holy Ghost in the Gospel history), whereas "*O man greatly beloved*" is heaven-descended, having been spoken by Gabriel (Dan. ix. 23), and by him used as a reason for revealing the vision of Messiah, the Prince. And then the Lord Himself, the Angel of the Covenant ("one like the appearance of the Son of man"), adopts it, twice addressing His servant by that most honourable title (x. 11, 19), "Vir desideriorum," "Vir desideratissimus." Nor is it unworthy of notice that, as the beloved John lived to a great age—the age of ninety at least—so the beloved Daniel's life was prolonged for a term of not less than ninety years. Both the Old Testament and the New Testament prophet lived long enough to see their invaluable revelation of things to come, on to the Coming of the Lord, fairly sent forth among the people of God—"*sealed*" (Dan. xii. 4, 9; Rev. xxii. 10), that is, *placed in security* (see *Keil ad loc.*), as when Isa. viii. 16 says, "Bind up the testimony, seal the law among my disciples." And if to John, to whom the time of waiting seemed long, the Lord repeatedly said, "I come quickly," the same Lord replied to Daniel's half-impatient inquiry as to "How long?" by a kind though obscure reply, and then by the gracious words,

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" But go thy way, Daniel " (ver. 9), and then " Go thy way till the end be; *for thou shalt rest, and stand in thy lot* at the end of the days " (ver. 13).

That clause of the reply, " Go thy way, Daniel " (ver. 9, 13), is evidently a kindly, quieting word, like Christ's, " Go in peace." It is a word of relief. It is as if He had said, "Whether thou canst understand the vision or not, be not troubled; for (ver. 9) the prophetic word shall be kept safe for the use of God's saints till the end of the days. Be not troubled, Daniel, but go thy way, looking to the end; all is well and surely arranged; and, after resting for a season in the tomb, thou shalt arise at the end of the days in the resurrection, to enter upon other services in another sphere."

Where Daniel died and was buried is uncertain, though one tradition says, he lies buried in Shushan, or Susa; and another, that he was laid in the royal sepulchre at Babylon. There is a natural desire, in the case of such a man, to be able, if possible, to give details, even minute and unimportant; and so we find that while tradition has tried to enable the traveller to stand upon his grave, Josephus reports that he was descended from *Zadoc,* and Epiphanius that his birthplace was *Upper Bethoron,* at the head of that memorable pass down which Joshua chased the Amorites, in the day when his prayer arrested sun and moon. But we leave all these uncertainties, and are content to follow Daniel—1. Into *his Rest;* and 2. Into *his Lot.*

DANIEL'S REST.

" *Thou shalt rest.*" He had a busy life, full of excitement and all manner of perils. He had borne the burden of a nation's cares and interests during the reign of more than one monarchy. He had been saddened by the state of Israel and the cause of God. He had been from time to time " astonished," "sickened," "grieved in spirit," by " cogitations troubling " him. From year to year, and almost from day to day, since he was a youth of twenty, he had to deal with all sorts of men in the management of state affairs, ceaselessly occupied with business of every kind. How sweet now at last to hear the Lord tell him that the evening of his long day had come; the shadows were stretched out—" *Thou shalt rest*"—thou shalt be like Noah in the Ark (נוּחַ) whatever floods sweep over this troubled world.

This " rest" is that spoken of by Job iii. 13, " Why died I not? I should have slept: then had I been at rest." My body should have been laid in the grave, and my soul should have found rest with God. It is the same "rest" to which that same patriarch refers, ver. 17, " There the wicked cease from

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troubling;" the persecutor, and the scoffer, the sinner, under whose sins earth groans, ceases any more to give vexation to God's people, "*and the weary are at rest.*" The godly whom the wicked troubled have "rest" from it all, and have rest in God's place of rest.

It is of this "rest," that we read in Isa. lvii. 2, "He shall enter into peace: *they shall rest in their beds* (couches), each one walking in his uprightness." The prophet is declaring to us the blessedness of the righteous man who is taken away from the evil one. He says that that man "enters into peace" at last; he reaches the land of peace, where others like himself have already found peace. See! they are all enjoying the rest peculiar to that world into which they have entered. "They rest on *their beds;*" and there is a great company of them, but each who reached that rest was characterised by this mark, "uprightness." It is the place of repose for "each one who was a walker in uprightness."

It is of this same rest on their couches that John speaks more fully in Revelation. This in chap. vi. 11—"White robes were given unto every one of them; and it was said unto them, that *they should rest yet for a little season,* until their fellow-servants also, that should be killed as they were, should be fulfilled." And in chap. xiv. 13, "Blessed are the dead that die in the Lord from henceforth [for the moment they die they enter on another stage of bliss], *that they may rest from their labours.*"

But it is interesting to inquire into the nature of this rest. In 1 Sam. xxviii. 15, when Samuel is sent by God with a message to Saul from the other world, his language expresses the feeling of one who had been interrupted and broken in upon when enjoying repose,—"*Why hast thou disquieted me?*" We quote the words because, though they do not tell anything regarding Samuel's mode of enjoying rest, they nevertheless tally well with the glimpses given elsewhere of the tranquil repose of the saints. It is not a state of inactivity, of simple cessation from work and labour, like the outward keeping of a Sabbath-day. It is a state which has in it much that is social, much that indicates fellowship with each other; for Lazarus, in Luke xvi. 22, is at rest "*in Abraham's bosom.*" This at once sets before us the picture of guests feasting round a well-spread table, the host looking on with delighted sympathy. Lazarus is reclining now on the bosom of Abraham; he is a guest at that wondrous table within the veil, and has been led up by the attendant angels to one of the chief seats, or couches, viz., next to Abraham, the friend of God. And this idea of a feast fits in well with Isa. lvii. 2—"They rest on *their couches.*" The rest is a feastful rest. They banquet and they talk, and they

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hear as well as see, the Lord of the feast. How interesting is this look within the veil! This is the intermediate state of the departed saints—this is the Paradise rest.

And Rev. vi. 11 shows another feature of that rest. The guests have got "*white robes*,"—a festal dress—for all is joy and peace, purity and holiness. Every one of them is thus arrayed; the marks of former poverty and toil and defilement are all effaced. They have entered into true repose. *Daniel* is amongst the guests, and he finds it another scene from what he witnessed at Babylon, when Belshazzar made a feast to a thousand of his nobles; for here all praise the God of heaven with songs of adoring love from the depths of the soul, and no handwriting on the wall startles any guest. And then, from time to time, the Lamb deepens the rest, by showing them the handwriting which He nailed to the Cross, and His own rest now on the Father's bosom, breathing often over them anew, "My peace I give unto you." Since Christ ascended, that rest of the saints "made perfect" has been far more profound and blissful, in full sympathy with, and flowing from Him, who has finished His work, and begun His great Sabbath with the Father.

And *Daniel* is there, "*For thou shalt rest.*" We referred to his peculiar life of unrest and care. No end to the claims on his attention, no limit to the work demanded of him; for even when his fellow-Israelites were availing themselves of the decree of Cyrus, and were (as many as had the heart for it, as many as loved the God of their fathers) hastening to return to Jerusalem, he had been kept at his post. Seventy long years of life had he thus spent, often wearying for the end, and now it has come! *He rests.* It is not his body resting in the grave that is meant; *he rests* because his soul is now with the happy guests at that calm feast within the veil.

Daniel *rests*, and the other guests rest; but at the same time they look for a still better rest. Perhaps at that feast they speak of it. We have no reason to suppose that they have lost the memory of the past; nay, what more likely than that the theme of their happy meditation, as they recline there, may often be the Lord's ways to them in the days of their flesh; and that review will lead them again and again to remember friends who helped them, with whom they took sweet counsel, and who are to share their bliss. Especially will the new arrived thus think upon those left behind—whom they would fain see among them—all the more, that the rapture of gazing on Christ, "the Son of man at the right hand of God," is so inconceivably beyond all they ever hoped for. They will think of friends left behind, and wistfully look out for their entrance, watching every fresh arrival, if, perhaps, it may be some one of these. And if this

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is a most natural supposition, not less so is the idea, that *hope* will often press them forward into the future. Nor less when all friends in Jesus have come in; for hope will then expect the still better rest, and still higher joy, and still fuller fellowship, and still more glorious revelation of the Lord at the resurrection morn. When *Daniel* had *rested* there, did he forget the past? Did he not adore Him who kept him safe in Babylon, even in the lion's den, and met him on the banks of Ulai? Did he not recall the glimpses given him into coming events, on to the day of Christ? Does he not at this hour look for the "awakening of those who sleep in the dust of the earth" (Dan. xii. 3), himself among the rest?

"Yes, the past he still remembers.
Faith and hope surviving too,
Ever watch those sleeping embers,
Which must rise and live anew."

Perhaps, too (as if to make the "little while" appear still shorter), from time to time, the restful guests within the veil are privileged to hear tidings of things done on earth (Luke xv. 7, 10). They themselves are not actively employed during this season of rest in the intermediate state; they are not employed as messengers to earth; for the passage which some have fancied to authorise this idea, can be made to do so only by a complete, and very serious misunderstanding of the words in Rev. xxii. 9—"See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book;" and in Rev. xix. 10—"I am thy fellow-servant, and of thy brethren that have the testimony of Jesus." These words do not mean that the angel or messenger is one of the "spirits of the just." It is not, "*I am one of thy brethren the prophets, and one of them* that keep the sayings of this book, written for men who must overcome ere they enter into rest." Nothing of the kind. The simple meaning is as follows:—In Rev. xix. 10, the angel forbids John to worship him: "See thou do it not, for I am but a creature, however glorious I may seem to thee. I am, *along with you* and *along with thy brethren, a* SERVANT, *and nothing more.*" Though he is of angelic nature, still he is *only a servant*, just like John and his brethren. In chap. xxi. 9, this same scene is repeated, and the words are the same in substance.

Σύνδουλός σου εἰμι
Καὶ τῶν ἀδελφῶν σου τῶν προφητῶν
Καὶ τῶν τηρουντων τοὺς λογούς τοῦ βιβλίου τούτου.

"I, though an angel, stand on the same platform with thyself, and thy brethren the prophets, and the meanest, youngest, feeblest disciple who keeps the sayings of this book. You, sons of men, are servants of that Lord, and I am

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nothing more."* And in passing, let us notice, on this point, that the only one instance in the Scriptures of the Old Testament of any departed saint being sent back to our world on any direct errand, is the case of Samuel sent to Saul; and when he was sent, he was sent *in the body*, not as a spirit only. In the New Testament, we have Moses and Elias appearing in glory, in *their bodies;* and in Matt. xxvii. 53 it is in *their bodies* that the saints appear. It would appear that the departed saints really "*rest from their labours;*" and at all events, *never in any one case* have they been asked to rise from their rest at the feast-table, in presence of the King, to go as unclothed spirits to earth.

We have said that *hope* will be employed on its proper objects by all these holy, happy ones who "*rest on their couches,*" and that the chief object of hope is to be found in the *resurrection.* Let us now ask what the Lord's words to Daniel on this point seem to imply.

DANIEL'S LOT.

"*Thou shalt stand in thy lot in the end of the days.*" All writers agree that "the end of the days" is the period which we usually speak of as the Resurrection Morning. Probably our Lord's expression, "the last day," may bear reference to this of Daniel. The Hebrew is "קֵץ יָמִים;" the Greek, in John vi. 39, 40, 44, 54 (four times), expresses the same idea, "Ἡ ἐσχάτῃ ἡμέρα." That part of "the blessed hope" is so important, that our Lord, in proclaiming Himself the Bread of Life, was not content with declaring that the soul got life in eating of it, but added, as to the body, "And I will raise up all that the Father hath given Me at the last day" (ver. 39). Immediately after, at ver. 40, He declares this in regard to *each individual* of those given Him—"And I will raise him up at the last day;" and again, at ver. 44, very emphatically—"And it shall be I myself who raise him up (ἐγω ἀναστησω αὐτόν) at the last day."

This, then, is the time referred to. The words, "*Thou shalt stand in thy lot,*" might perhaps be rendered somewhat more strictly and significantly. The Hebrew runs, לְגֹרָלְךָ תַּעֲמֹד, "Thou shalt stand up for thy lot," that is, "Thou shalt arise from the grave to receive the lot assigned thee;" or (as Psalm i. 5) "shalt stand in the judgment accepted." On

* Milton (P. L., B. viii., 223,) represents the "heavenly, meek Raphael" as saying,

"Nor less think we in heaven of thee on earth
Than of our fellow-servant, and inquire
Gladly into the ways of God with man."

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that day the Lord shall give forth the promised rewards. The great Joshua shall assign each tribe its portion, and each man of every tribe. All who "have overcome" shall receive "according to their works."

But let us see more fully what the "*lot*" means. We turn to the book of Joshua, and there we read such words as these: —"This, then, was the *lot* of the tribe of the children of Judah by their families" (xv. 1). "And the *lot* of the children of Joseph fell (went forth)" (xvi. 1). "There was also a *lot* for the tribe of Manasseh" (xvii. 1). "Joshua cast lots for them before the Lord in Shiloh, and there Joshua divided the land: and the lot of the tribe of the children of Benjamin came up according to their families" (xviii. 10, 11). And thus the record goes on, the *lot* being the marked out portion of territory for each tribe. The lot was equivalent to *inheritance*, for we read, "These are the countries which the children of Israel *inherited* in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed to them for *inheritance. By lot was their inheritance,* as the Lord commanded" (xiv. 1, 2). There is a distinct and obvious reference to these passages in Psalm xvi. 5, 6,—"Thou maintainest *my lot.* The lines (the measuring-lines) are fallen unto me (compare Joshua xvi., the *lot fell* to the children of Joseph) in pleasant places; yea, I have a goodly heritage." The Psalmist's present inheritance of blessing, as well as his prospect of greater blessing in store, may all be comprehended under the "lot"—"the lines" —"the heritage." But perhaps we may still better illustrate *Daniel's lot* by drawing attention for a moment to Joshua xix. 49, 50—"When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them: according to the word of the Lord, they gave him the city which he asked, even Timnath-serah, in mount Ephraim." This was a special lot assigned to this individual saint as his own peculiar inheritance—a lot to which he was entitled because the Lord had given it ("according to the word of the Lord," ver. 50); Caleb in like manner, Josh. xv. 13. And so shall Daniel find a peculiar lot ready for him in the kingdom, which is the antitype of this Canaan kingdom.

Taking up the language used in the Lord's promise to Daniel, saints of other days have sung—

"For me there is provided
A city fair and new;
To it I shall be guided,
Jerusalem the true.

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My portion there is lying,
  A destined Canaan-lot;
Though I am daily dying,
  My Canaan withers not."

But did not Paul also go back in his thoughts to that promise when he wrote to the Ephesians (i. 11)—"In whom also we have obtained an inheritance" (ἐκληρωθημεν); and when he used the words to the Colossians (i. 12)—"Giving thanks to the Father which has made meet to be partakers of the *inheritance* (τὴν μεριδα τοῦ κληροῦ) of the saints in light?" The "μέρις τοῦ κληροῦ" is exactly the "*portion of the lot;*" and when he says "in *light*," or rather "in the *light*" (ἐν τῶ φωτί), he is in a manner reminding us that our lot lies not in Canaan, but in the land that may be called "the light," because "the glory of God doth lighten it" (Rev. xxi. 23).

"The sun that smiling lights it,
Is Jesus Christ alone."

It was, apparently, rather a favourite allusion of Paul's, for we find it (Acts xxvi. 18) in his address before Agrippa. The Lord sent him forth (he says) to the nations to open blind eyes, and turn them from darkness to light, and from the power of Satan unto God [*q. d.* deliver them from Egypt's dark prison, and from the Canaan-like rule of Satan]; that they might receive forgiveness of sins, and inheritance (κλῆρον) among the sanctified." In chap. xx. 32, also, though the word used is "κληρονομία"—"I commend you to God and the word of His grace, which is able to build you up, and to give you an *inheritance* among all them that are sanctified." Perhaps even our Lord's words (Matt. v. 5), "The meek shall inherit (κληρονομήσουσι) the earth," are meant to remind us of the *lot* ready for each one who has sunk his will in the will of God, the inheritance in the true Land of Promise.

But shall each saint have a separate portion, analogous to the "lots" in Israel? As there are "many *mansions*," so there may be many "*lots*." Indeed, the separate "mansions" (μόναι) intimate distinct possessions. What these may be, however, is a more difficult question. The servant who traded well with his pound, making it ten pounds, shall "stand up for his lot" like Daniel; and the voice of the approving Lord shall say, "Well, thou good servant, because thou hast been faithful in a very little, have thou authority over *ten cities*" (Luke xix. 17); and his fellow-servant, who gained five pounds, shall "stand up for his lot," and hear the voice of his approving Lord saying, "Be thou over *five cities*." But still the question occurs, "What are these cities?" What in the coming kingdom may be analogous to "cities?" The day alone shall declare.

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But this we learn, that on the part of our God, work done for Him here is rewarded by much work assigned us to be done hereafter. "His servants shall serve him" (Rev. xxii. 3), even while "they are kings for ever and ever" (ver. 5). It would appear that working for God is the channel by which flows down to us peculiar bliss. It shall be so in the kingdom; it is so in measure now. Daniel found it so for more than seventy years in Babylon; he shall find it so in far higher measure and degree in New Jerusalem.

And now, it may be, some one of our readers are looking wistfully at Daniel's rest and Daniel's lot; but not less so at Daniel's certainty, for both these future blessings were his. "Oh that I, too, while yet a sojourner on earth, might hear the voice of Him who sitteth on the floods, who sees whither the river flows, and into what ocean it shall pour its waters at the last, proclaiming to me, '*Thou* shalt rest and stand in thy lot at the end of the days!'" You envy Daniel, and with some reason; for it is better to have that "rest" secured and that "lot," than to win the whole world. But you imagine that it would be good for you to get certainty of your future rest and final lot in the same manner as Daniel got it—viz., by the audible declaration of the Righteous Judge; by hearing His voice speak to you from heaven, naming you by name, while it says, "*Thou* shalt rest; *thy* lot is sure at the resurrection day." You may often, perhaps, have pronounced Daniel happy above other men, because of his having been assured in this peculiar way that all was for ever well with him. Yet, after all (let us ask), was it so *very* blessed thus to have heard, *once in his life*, such an assurance? What if the impression made at the moment by that voice should become faint, in the lapse of weeks and months? What if the aged saint should begin ere long to say to himself, "I wonder if I heard aright? Did that voice really address itself to me? Was the voice I heard truly from above? I think it was; but I have not now the same vivid perception that I had then!" The truth is, Daniel had another and better way of knowing assuredly his future blessedness, of which this special testimony was only corroborative. He had ere now known it in the same way as the Psalmist who sang, "Thou wilt guide me by Thy counsel, and afterwards receive me to glory"—in the same way as Job, who exclaimed, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God"—in the same way as all saints since Abel's days had been able to know it, when they leant their souls' trust on the atoning sacrifice, of which God had signified His acceptance,

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the sacrifice that spoke of Him who was yet to appear as "the Lamb of God." This is a better and more excellent way of finding assurance than if a voice spoke to us from heaven, inasmuch as it is an abiding testimony. I may return to it and read it again and again, and it gives forth the same voice, beyond mistake, which I could not do in the case of a voice that spoke to me only once.

Do I receive Christ, resting upon His sacrifice as the ground of my acceptance with God?—then, *God accepts me.* I have His testimony to this effect throughout the New Testament,—"As many as receive Him, to them gave He power (the privilege) to become sons of God" (John i. 12). "By Him, whosoever believeth is justified from all things" (Acts xiii. 38). This is not a once-given declaration, it is ever before me, and this written testimony is all I need. It assures me, that I, who believe in Jesus, am even now a son of God; and (says Rom. viii. 17), "if a son, then an heir (κληρονόμος) an heir of God (κληρονόμος), and joint-heir with Christ" (συγκληρονόμος), an inheritor of the *lot* prepared for me in the kingdom.

"Go thy way," then, like Daniel, in peace, looking for that rest and that lot. For what was Daniel? Ask him, and he will reply—"I was just like you, a sinner, saved by grace. I was thy fellow-believer in the Lamb of God; and if I, who saw Him afar off dimly, yet found Him to be enough for my soul's peace, what should you find in Him now—you who see Him unveiled so clearly as the finisher of transgression, and the bringer in of everlasting righteousness?" (Dan. ix. 24)—"Go thy way; for thou, too, shall rest, and shalt stand up for thy lot in the end of the days." And as even in Old Testament times the "Rest" was reckoned only a landing place, The Resurrection and its "Lot" being still the final goal, let us be like minded; for this is the mind of God. "To depart and be with Christ is far better;" and yet the best of all is Christ coming to us, "His reward with Him and His work before Him." In this Paul and Daniel would agree to the full; and when that man of God, Samuel Rutherford, as he was leaving the body, said, with calm assurance, "There is now but Paradise between me and the resurrection!" he was uttering words that were the exact counterpart of what is prophesied to Daniel. Have we not found, "Enter into the rest of Paradise till the daybreak and the resurrection come," to be their true import? Out of that "rest" the saints shall come "at the end of the days," no more faint or weary, gifted with fresh powers, knowing their God as as they are known by Him, able to love Him with their whole heart; conscious that all of trouble, grief, pain, bereavement, care, is over for ever, because the word is fulfilled,

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"Sorrow and sighing shall flee away." Their cup is filled to overflowing in the restored fellowship of friends, from whom death separated them for a season; and, above all, down to the depths of their being they are satisfied in the immediate, visible presence of God and the Lamb, for the Spirit whom they so often grieved, fills the temple of their soul now, so that all their thought and desire find immense and intense delight eternally in Godhead, shining forth in the person of "The King of beauty."

Once more, then, "Daniel, go thy way till the end be; for thou shalt rest, and shalt stand in thy lot at the end of the days." Cherish this faith and hope; thy so doing "will not, indeed, make the sun rise sooner, but assuredly will make the night seem shorter."

Art. II.—THE PARABLE OF THE UNCLEAN SPIRIT.

There is no parable of our Lord more significant, more fraught with a deep and solemn meaning, than that which we would now briefly consider. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest." Here our Lord, who knew all things, and could penetrate the hidden mysteries of creation, lifts up the veil which has been mercifully interposed between man and the spirit world, and discloses to us the fearful agencies which have been at work, since the fall, for the ruin of our race. How graphic is the picture drawn by a master hand! We behold the demon driven forth—no imaginary being, but a real subtle malignant emissary of Satan, who for a time had, spiritually, and probably corporeally, possessed the man who had fallen under his influence. He wanders for a time in those dry, waste, uninhabited places, which were supposed to be the especial haunts of evil spirits. But he is ever prowling about, watching his opportunity, hoping to regain, if possible, his ancient dominion. And what is the case with the man who is the object of this demoniacal supervision? He had, indeed, for a time expelled the evil influence. Awakened to a sense of his guilt, to a solemn conviction of the realities of a future state of misery or bliss, he trembles like the Roman governor, when some faithful minister of God reasons of righteousness, temperance, and judgment to come. Nor does he defer the work of reform until a more convenient season. The evil habit is at once discontinued; the besetting sin, whether it be lust, or avarice, or intemperance, is apparently eradicated; the house empty, swept and garnished, is prepared for the reception of another tenant. Thus far, all is well. Like the young ruler, of whom Jesus said, "Thou art not far from the kingdom of God," the former victim, bound by

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Satan, has broken the chain, and turned from his evil way; but he rests there. No other tenant is installed in place of the demon cast out; no progress is made towards a true saving state, in which the sinner, being reconciled to God through the merits of his Saviour, is secured from the assaults of the enemy of mankind. There is a certain peace, a sense of relief, of deliverance from present evil; but it is more like a sensation derived from the intermission of pain, than from the assurance of perfect restoration to health. One thing we would remark—this is not a case of mere empty profession. It is not the barren fig-tree having an exuberant growth of leaves, but no fruit. There is conviction of sin, followed by actual good results, by severe repentance and self-denial. But the change is superficial; the reform does not go far enough. Herein lies the danger. The love of God, the desire for holiness, do not take complete possession of the heart, and effectually bar the entrance for sin. Then, after a while, indifference and apathy succeed. The demon returns, finds his old habitation still untenanted, and re-occupies it, never again to be disturbed. For, as the Apostle bears witness concerning the backsliders from the faith, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, if they shall fall away, to renew them again unto repentance." Their doom is determined, both in this life, and in that which is to come.

But we believe that there is a further meaning in this parable—a meaning applicable to the Jewish nation in the time of our Saviour, and which may especially concern ourselves, and those Gentile nations on whom the ends of the world are come. And thus it may be, that in the description of the condition of the lapsed and lost individual, we shall find a prediction concerning the last great development of evil among mankind, before the close of this dispensation. In order to understand this better, let us consider the case of the Jewish nation, to whom our Saviour seems to refer in the parable. A reference to their former history will show us that their great national sin, after their settlement in the land of Canaan, was idolatry. The Scripture record states the fact, which seems to us almost unaccountable, that notwithstanding God's repeated warnings and chastisements, they frequently fell away from the worship of Jehovah, and practised all the idolatrous abominations of the heathen, by whom they were surrounded. Thus, until the Babylonish captivity, the mass of the people, with remarkable inconstancy, changed their religion according to the example and direction of their rulers. Under an Ahaz or Manasseh, they were idolators; under a Hezekiah, they

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adhered to the religion of their fathers. But the terrible blow inflicted by Nebuchadnezzar, by which their independent national existence was almost destroyed, impressed them at last with a conviction of their guilt, and of their peculiar ingratitude and faithlessness towards God. In their affliction they remembered that Jehovah had been their Saviour. "When He slew them, they sought Him, and turned them early, and inquired after God." And the remnant who returned from the captivity, seem to have been so thoroughly impressed with the conviction, that the disobedience and want of faith of their fathers had been the origin and cause of national calamity, that they never again lapsed into idolatry, but regarded with the utmost abhorrence the superstitious rites and worship of the heathen.

Thus the demon was cast out, that foul unclean spirit which instigated and presided over the sacrifices of Moloch, and the abominable mysteries of Baal and Ashtaroth. No more were licentious orgies celebrated in the groves, and sacrifices offered to bloody deities on the high places. There was indeed a change. But was it real? Had they indeed passed from the service of Satan to that of the living and true God? What is the testimony of our Lord concerning the Jewish people, amongst whom He lived while on the earth. He calls them hypocrites, an evil and adulterous generation. He denounces woe against them. "Woe unto you, for ye build the sepulchres of the prophets, and your fathers killed them." Truly ye bear witness that ye allow the deeds of your fathers. Therefore he says, "The blood of all the prophets, which was shed from the foundation of the world, shall be required of this generation." And we know how exactly and fearfully that woe was fulfilled, how wrath came upon that generation to the uttermost, how the curse which they imprecated against themselves—"His blood be upon us and our children"—was literally accomplished, when Jerusalem was trodden down by the Gentiles. Again, when the Jews boasted that they were Abraham's seed, and consequently the children of the covenant, our Saviour answers them, "Ye are of your father the devil, and the lusts of your father ye will do."

It is evident, from these and other passages, that the Jews, although they had renounced the idolatry of the heathen nations, and adhered scrupulously to the law of Moses, yet were not better, but in some respects worse, than their forefathers. In fact, their character, at the period of our Lord's coming, does strongly resemble the picture drawn by the apostle of the men of the latter days, previous to the great

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apostasy. They were fierce, covetous, boasters, proud, having a form of godliness, but denying the power thereof.

We may reasonably believe that our Saviour in His parable of the unclean spirit, did refer, not only to the case of an individual, but also of a nation, such as the Jews were, in His day; for, surely they were a striking example of those who are again brought into bondage, having escaped the former pollutions of the world. And as the circumstances of the Jewish nation, and the destruction of their city and polity, do in a manner prefigure, and are a type of the future judgments which will come upon the world at the end of this dispensation, we may conclude that this fearfully significant parable has a further meaning which can only be thoroughly understood when the whole mystery of iniquity has been revealed. Already that mystery has begun to work, and we can discern the leading tendencies of our age. It is an age of inquiry and philosophical research; an intellectual age in which men will sift, and examine, and weigh everything according to the measure and standard of their own fallible reason. Like the heathen of old, professing to be wise, they will become fools. Human intellect will endeavour to usurp the throne, and to exalt itself into the place of God; and the natural result of this increase of knowledge will be a casting off of the trammels of ancient superstition. As it was with the Jews in Babylon, so will it be with those who, owing to their enlightenment, can no longer endure with patience the follies of a childish age. Thus the Brahmin and the Buddhist, the disciples of Confucius, may cast away their idols, and reject with scorn the worship of senseless deities. The Romanist may reject the puerile ceremonies of his church, and deny the infallibility of his Pope. As in Bunyan's allegory, the giants Pope and Pagan will vent their impotent rage, no longer objects of fear, but of derision to the passers-by; and men will go on their way, and rejoice in their newly acquired freedom. The demon is cast out, but will he return? But if men are wise, and understand the meaning of that term freedom, which consists not in a complete emancipation from all moral or legal restraint, but in a reasonable service to a higher Power, in a due subordination of soul and spirit to the will of God. But if, when the old religion is cast away, and old institutions are overthrown, they do not substitute a better and holier creed—if when emancipated from their first bondage, they run riot, and indulge in debasing and sensual pleasures, they will soon find that their boasted freedom is but a delusion, that the demon under another form has bound them by a chain stronger than before. A veneration, mistaken, indeed, for false gods and erroneous creeds has already been

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succeeded by incredulity, indifference to all authority, and impatience of restraint. And we know by the evidence of history whither these things tend. We know how, when nations have cast down the old barriers, and lost the ancient landmarks, they will follow the leading of wild ambition or licentious passions, unless by the grace of God, they have listened to the warning voice, "This is the way, walk ye in it;" and they have found that national honour and safety is only consistent with that righteousness which exalteth a nation. How clearly has this truth been demonstrated by the history of the people of France! Since the Revolution, when they abjured the faith of the Jesuit and the papal domination, they have never risen to eminence; but are now sunk in deeper degradation, owing to a moral and physical degeneracy. Why? Is it because, as some would have us believe, they refused to submit to the despotism of Rome, and to acknowledge the dogmas of an infallible Pope? No, but because they did not accept the saving faith of the gospel. The spirit which overthrew the fabric of superstition was that of unbelief. The scoffer, the atheist, succeeded the priest; and established a "régime," under which every noble and generous impulse was stifled, the principles of morality altogether disregarded, and the bonds of society loosened by a wide-spread licentiousness. So fearful was the anarchy consequent on the removal of all legal restraint, so pressing was the need of some authority, human or Divine, that Robespierre, the sanguinary tyrant of the Revolution, is said to have exclaimed, "If there is no God, we must invent one." He recognised the fact, which the relics of heathen races, scattered throughout the world can attest, that the seeds of evil when implanted must, if not checked, cause the degradation and utter ruin of a people.

Thus it was in the days of Noah, thus during that dark and disastrous period which preceded the fall of the empire of the Cæsars, thus in the terrible convulsions of the French Revolution, and thus will it be at the end of this dispensation. We cannot hope that it will be otherwise. For although there are evident signs that old superstitions and long established forms and religious creeds are losing their power, and can no longer enthral the minds of men, yet it is also manifest that no good spirit has occupied their place. "Evil men wax worse and worse, deceiving and being deceived." And the natural result must be that faithlessness predicted by our Saviour, "When the Son of man cometh shall He find faith upon the earth?" No, the demon cast out shall have returned to his ancient abode. He will find that human reason has exalted itself into the place of God, that men have rejected the deceits and false

inventions of a less enlightened age, but not accepted the teaching of the gospel, or set up in their hearts as the standard of their actions, that faith which is pure, peaceable, full of mercy and good fruits. They will follow their own imaginations regardless of the revealed will of the Almighty; and, therefore, God will allow them to be led captive by the snares of the devil. Every age of the world has been marked out, designated by some special form of evil. We have had a superstitious, a sensual, an atheistic age. But if we believe the sure word of prophecy the last age previous to our Lord's coming will be characterised a form of surpassing wickedness, which may be described as by earthly, sensual, devilish. The children of the evil one will do the works of their father. And then shall come the days of tribulation, when "many shall be purified and made white, and tried." But, "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." The wicked, the false professors, the lukewarm, those whose light, like that of the foolish virgins, has gone out, may dread this last consummation. But the true believers, the Church of Christ, are anxiously watching, waiting for that time when His glory shall be revealed, and all flesh shall see the salvation of our God.

Art. III.—PREMILLENNIALISM.*

WHAT READEST THOU?

(*Continued from page* 258.)

We have often wondered why there should be in the minds of many so determined an unwillingness to believe that there is no millennium between us and the coming of Christ. Many doctrines which are universally and unhesitatingly received among us, rest upon far more scanty evidence. Must we account for it by supposing that Christians generally are not in such a frame of mind as to welcome the coming of their Lord; and that they, therefore, almost without being aware of it, refuse to give the statements of Scripture an impartial consideration? It is strange, indeed, if it be so. Nor can it be so with

* "If there be one idea rather than another in which I feel myself more disposed to luxuriate, it is . . . in the perfect accordance which obtains between the spirit of him, who, in philosophy would take his lesson from observation, and of him, who, in theology would take his lesson from Scripture,—the one in every subject of merely human knowledge, putting the question of, 'What findest thou?' and the other in every subject of Divine knowledge, putting the question of, 'What readest thou?'"—*Chalmers' Institutes of Theology*, i. 250.

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all the opposers of a premillennial advent, for many of them are godly persons and full of love to the Redeemer. One would have expected, nevertheless, that the anxiety of the widowed Church for the return of the Bridegroom should lead her to listen with a favourable bias to every announcement of His approach.

We ask, however, for no such bias; we ask simply for an impartial consideration of the following passages, which we present as a continuation of the outline of argument commenced in No. 3 of this series:—

(7). Matt. xxiv. 29–31.—"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."

[Here our Lord speaks of His "coming in the clouds of heaven, with power and great glory;" of His "sending His angels with a great sound of a trumpet;" and their "gathering the elect from the four winds, from one end of heaven to the other." This must be His real personal coming to judgment, for in no passage in Scripture is the account of it more definite and precise; and if in this case a figurative interpretation is to be resorted to, there will not remain any proof whatever of a second appearance of Christ, which may not be in like manner set aside by any one having an interest in doing so.

Observe again: Our Lord proposed to give to His disciples the signs which were to usher in this advent. "Immediately after the tribulation of those days" the sun, moon, and stars would be darkened. After that, "the sign of the Son of man would appear in heaven;" and, lastly, Christ Himself would come. If the millennium is to precede the advent, how is it that a period so marked is never mentioned, here or elsewhere, as one of the signs which should betoken the Lord's approach? Nay, more; where can any place be found in this passage for a previous millennium? The "tribulation," as we learn from the parallel passage in Luke, is the period during which Jerusalem was to be trodden under foot of the Gentiles. The millennium then cannot be before it; neither can it be after it, for immediately upon its close follow the signs which usher in the advent.]

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(8.) Look at any of the parables, which were given by our Lord as similitudes of the kingdom of heaven. In each of them there is a *crisis*. In the parable of the *tares* there is the harvest; and in that of the *drag-net* there is the separation of the fishes, the good from the bad. In the parable of the *virgins*, the bridegroom comes and the door is shut. In the parable of the *talents*, the nobleman returns, having received his kingdom. In none of these parables is any place to be found for the millennium *before* the *crisis*. And if the *millennium* be *after the crisis*, it must be *after the coming of the Lord*.

(9.) Acts iii. 19–21.—"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

[Here the times of refreshing and the times of the restitution of all things are evidently one and the same. Before they come, Israel must repent; and when they come, Jesus Christ shall be sent from heaven. Now is not the millennium the season of refreshing and restitution? Surely, at least, there can be no millennium before this season comes; and the conclusion is, therefore, inevitable, that Christ shall come at the commencement of the millennium.]

(10.) Rev. xix. 11–21.

[These verses contain the vision of one riding on a white horse, whose name is King of kings and Lord of lords; and He comes to destroy the beast, and the kings of the earth, and their armies. This is unquestionably a symbolic representation of Christ arising to destroy Antichrist. There are in the Apocalypse many symbolic descriptions of Christ's *providential* interferences. Angels, winds, and earthquakes are the ministers of His will. But here only He is represented as Himself executing, along with His saints, the vengeance written, and the conclusion seems inevitable that it is His personal coming which is here depicted; the same coming, by the brightness of which, according to the apostle, Antichrist is to be destroyed. *His victory is immediately succeeded by the millennium, the description of which occupies the next chapter*. And, indeed, how could there have been any millennium before? for Antichrist's reign must last until his destruction comes.]

(11.) In connection with the proof just given we may notice Rev. xx. 7–15.

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[This passage details the events which shall occur at the close of the millennium. During the time of which it speaks, according to the postmillennial theory, the advent must take place. And yet not the slightest hint is given of any such event. So that the strange result is, that Scripture tells us frequently of an advent at a time when no personal advent is to be expected, and is totally silent regarding it when giving the history of the very time when it shall occur. Can we believe that it is really so?]

(12.) Let us take one more proof from the Old Testament, Dan. xii. 13.—"But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

[In the preceding context the angel reveals to the prophet the mysterious number of "a time, times, and a half time;" or 1260 years. He also mentions two other numbers, viz., 1290 and 1335 years, and then tells Daniel to go his way till the end be, "for," he says, "thou shalt rest and stand in thy lot at the end of the days." The promise here given cannot possibly be understood of anything except Daniel's resurrection, and as 1335 years certainly do not include the millennium, the prophet is taught to expect to be raised from the dead before the millennium. But a premillennial *resurrection* involves a *premillennial advent.*]

Thus we have given shortly some of the more prominent *Scriptural proofs* that *the millennium cannot precede the advent and the resurrection.* The proofs are *very plain.* It is by no intricate process of deduction that the conclusion is reached. The ingenuity that has been wasted on them has been for the purpose of explaining away their obvious meaning. Take them in their natural sense—in the sense in which they have been understood by commentators who had no theory to support, and they bear unequivocal testimony to the fact, that the *old-fashioned creed* of the primitive Church was agreeable to the word of God.

On the other hand, *where are the texts that prove a postmillennial advent?* Those of our readers who are not acquainted with the subject may be disposed to smile at the question. Surely, they will say, there are plenty of texts quoted upon the other side. Abundance of texts no doubt are quoted having an *indirect* bearing upon this subject, but there is *not,* in the whole Bible, *one single text* which speaks of the coming of Christ in connection with a *preceding* millennium, or of the millennium in connection with a *subsequent* advent. If there is such a passage, let it be produced.

So far as the simple question of *priority* is concerned, there is

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not even the shadow of an argument on the other side; and therefore it is, that those who contend for a postmillennial advent, *uniformly endeavour to remove the discussion into questions* relative to the *nature* of the millennium, the *nature* of Christ's reign upon earth, and the *difficulties* which attend the supposition of a millennium after Christ comes. These are all of them interesting and profitable subjects of inquiry; but they have no *direct* bearing on the relative order of the millennium and the advent. Though the times subsequent to the coming of the Redeemer were shrouded in the deepest darkness, so that we could form no conception whatever of their nature, though the difficulties enveloping the whole subject were tenfold greater than they are, we ought not to be deterred from *holding fast* that which seems abundantly plain, namely, that there is NO DEFINITE PERIOD NOW INTERVENING *between us and the return of our Lord and Master.* This is the important point. All else we reckon as comparatively insignificant. The difficulties may be safely adjourned till time casts light upon them. But it is of great practical importance to be thoroughly persuaded that in very deed *Christ is at the door.*

Let us note some of the *practical benefits* flowing from this persuasion.

1. It serves to expose and eradicate that very subtle error, than which there is nothing more detrimental to vital religion, namely, *the substitution of a mere assent to doctrines for love to the person of Christ.* We cannot love His appearing without loving Himself; but how many are there who, though their creed is orthodox, and their faith perhaps sincere, are yet defective in the grace of love, and whose want of affection for their Redeemer may at once be brought to light by the application of this doctrine?

2. How abiding is *the conviction of the instability of all earthly things,* which meditation on this great truth impresses on the mind! The fashion of this world passes away: we look for a better country, even a heavenly. What *life* and *reality* does it impart to our views of the future; and how greatly does it assist us in setting our affections on the things that are above! And as the engrossing tendency of earthly things is one of the most deceitful temptations we have to contend against, how gladly should we lay hold of every weapon that may enable us to overcome it.

3. How powerful is the *motive* with which the belief of the possible nearness of Christ's coming enables us to *ply the unconverted man!* Haste! Flee for thy life! Thou knowest not how soon judgment may commence, how soon the elect may

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be gathered in, how soon the bridegroom may come, and the door be shut.

4. *How mighty an engine in the missionary enterprise* is this same possible nearness of the Lord's advent! Other men can afford to wait in complacent inactivity for some future *Pentecost,* believing, that, though the present season may be missed, a better day is coming. Not so the missionary who watches for his Lord's appearing. *He* cries to the Spirit, "Save *now,* I beseech thee; send *now* prosperity." For with him, the repenting of sinners is a thing of *vital urgency;* it *may* be a *now, or never.*

II. The Two Resurrections.

> "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years."—*Rev.* xx. 4–6.

This passage is one of great importance. It is sufficient to determine the whole controversy concerning the coming of Christ. If it is to be taken in its plain and literal meaning, there is no denying any of the leading positions held by premillennialists; for all their principal doctrines are either expressly stated or necessarily implied in it when literally understood. We have (1.) Two resurrections in it—the *first* and the *second;* (2.) these separated from each other by the interval of a thousand years; (3.) this space occupied by a kingdom given to Christ and His saints; (4.) a description of the persons who are to possess this kingdom—their resurrection by themselves, and to the exclusion of all others for this purpose—their union along with Christ in this regal honour—their peculiar blessedness—their peculiar holiness; and (5.) the length of time during which such a blessed and holy state of things is to last.

Are we then to take this passage in its plain and obvious meaning, or are we to put a spiritual and mystical construction upon it? This is the turning point of the whole controversy.

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For though it be possible, independent of this passage, to establish the premillennial advent, with all its connected and dependent doctrines, it is certainly and confessedly *not* possible to deny that advent and these doctrines, if it once be established that this passage is to be literally taken. Let this point be maturely and prayerfully considered. We do not think it possible to put a mere spiritual meaning on the passage. We do not think its plain and literal meaning can be resisted in consistency with the surrounding context, and with the harmony of God's word.

Try it in its spiritual acceptation; and, not to talk of such a cumbrous symbolism to express a meaning exceedingly simple, see to what strange conclusions we are led. Taken as a symbolical or metaphorical way of expressing a spiritual truth, it states, that in some glorious future period of the Church there will either be a great resurrection of souls, or a great revival and prevalence of spiritual Christian principles, such principles as were held by and animated the first confessors and martyrs, in either case what we would call in modern language a great revival of religion. Now against this interpretation there lie these three fatal objections:—

1. How could such a supposed revival of religion, at some period yet future, be called with any propriety "the *First* Resurrection?" Has there been no such revival hitherto? Was there no such at the first coming of Christ, when Paganism was overthrown, and vital Christianity was spread over the earth? No such at the time of the Reformation, when the darkness of Romanism was to so large an extent expelled, and the doctrines, worship, and practices of Christianity brought forth again with so large a measure of primitive simplicity and strength? Are both these glorious works of the Spirit, not to talk of many more, to be held as a thing of nought; and, as if they were utterly unworthy of a name or notice, is the expected revival of religion to be called "the *First* Resurrection?" *A* resurrection it may be; how can it be "*the first,*" what propriety or justice there can be in such a name does not appear, unless we mean to cashier everything of a like nature which has hitherto appeared on the earth. The *first* resurrection, in this spiritual sense, cannot yet be a future thing.

2. Then "the *first* resurrection," necessarily implies a second —a second in the same sense and of a similar nature. Is this the case in point of fact? Is there any such expected by any class of interpreters posterior to the era here spoken of? That which is looked for at the opening of the millennium has hitherto been universally held as the last. But if this inter-

pretation is correct, if the passage is to be taken in a spiritual sense, then the very name given to it of "*first*" implies that there is to be a second. And what the name implies is here expressly asserted. There is to be a second resurrection, that is, a second revival of religion; for if the one is to be taken spiritually, the other must be taken spiritually too—there must be no jumbling of meanings, in this clause a spiritual, in the next and corresponding clause, a literal meaning. Consequently, beyond what the Church universal has hitherto believed to be the *last*, as it is to be the *greatest* of all revivals, there is yet to appear another, and it would seem also a greater revival, that is to say, on this system, there is to be *another* after the last, and a still *greater* than the *greatest*.

3. This second and greatest revival is not to be during the millennium, but *after* it. It is not during the millennium, as one would have supposed, that so many souls are to be born again—Christian and martyr principles are to revive and be in dominant power; but when the millennium is ended—when the thousand years are passed away. The passage expressly states, that *some* of the dead are to be raised at the beginning of the millennium. This is said by the class of spiritual interpreters to be a resurrection of dead souls, or a revival of spiritual principles. The passage as expressly asserts that the *rest* of the dead are not to live again till the thousand years be ended. They are *then* to live again, but not till then. Well, in all fairness, the same spiritual acceptation must be given to this. When the whole dead are talked of, and some said to rise at the beginning of the thousand years, "the rest" at the end of it, you cannot put a spiritual meaning on the one class, a literal meaning on the relative class of this whole body—you cannot call the one a revival of principles, the other of bodies. If it is a revival of religion merely which is at the beginning of the millennium, it is nothing but a revival of religion which is at the end of it. And hence comes out the last and most startling conclusion of all, that not only is there to be another revival after and beyond what has hitherto been held the last—a greater, too, than what has been hitherto held the greatest of all; but this last and greatest is to be brought into being, not when all would have expected it, and when it would have been in season—during the currency of the millennium, but like a thing born out of season—when this millennium is entirely past, and has given place to a state of things entirely different.

In favour of the *literal* meaning of the passage, the following considerations present themselves:—

1. It occurs in the heart of a context where all is to be

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literally taken. The whole chapter is one connected narrative; and in this chapter all that goes before, and all that follows the text, is, by universal consent, to be literally taken. Look, for instance, to what goes before (ver. 1–3). Nobody explains this of mere principles, or systems. A literal and awful person is here spoken of expressly, and by way of explanation, called "the Devil and Satan." His confinement in the bottomless pit for a thousand years is the subject of the narrative. And while the key, and the chain, and some such immaterial circumstances may be regarded as merely metaphorical, and forming, so to speak, the external drapery of the scene, the grand substantial fact which the context undeniably records is this, that the literal awful person called Satan, is, in a way consistent with his nature, to be bound in the bottomless pit during a thousand years. Or look to the context which follows, and which is so plainly and obviously connected with the passage now referred to, and therefore with the text, beginning as it does with the words, "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth" (ver. 7–10). Here, too, all is literal. We have not principles and systems merely, but living, well-known persons. We have Satan himself who had been bound—the nations of the earth who are to be deceived by him—their going up on the breadth of the earth to encompass the camp of the saints, the beloved city—fire coming down from God out of heaven to devour them—and, as the conclusion of the scene, their deceiver, the devil, "cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." And then follows one of the most solemn passages of Scripture, in obvious connection also with the text, which, though it may contain some external minute particulars similar to what are found in the binding of Satan, does assuredly describe the literal and last Judgment, otherwise no such judgment is to be found in the Word of God (ver. 11–15). Read this, and say if it is not real and literal? Have we not the Judge Himself—the throne of judgment—the dead, great and small, standing before it—the grand process of assize—the judgment of every man according to his works—and the awful and irrevocable issues, "whosoever was not found written in the Book of Life was cast into the lake of fire." Who would spiritualise a scene like this? Who would explain away such solemn realities? Who can find nothing but inanimate systems and principles under cover of persons and proceedings so well defined and familiarly known as these? If there is reality and

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literal truth in Scripture, it is here. But this, with the previous context, too, form but one unbroken narrative with the text—the whole is woven together into one unbroken passage. See the connecting links of it: ver. 1—"And I saw an angel;" ver. 4—"And I saw thrones, and they sat on them;" ver. 7—"And when the thousand years are expired;" ver. 11—"And I saw a great white throne." Throughout the narrative is unbroken. The passage is one. Why, then, not apply one principle of interpretation to the whole? Why put a literal interpretation on the first *three* and the *last nine verses*, and tearing out *three* verses from between these, put nothing but an arbitrary spiritual meaning on them? Is there anything in these three intermediate verses to call for and warrant such different treatment? Do they not seem to be as literal as all that succeed, and all that follow them? Are they not as full of living, well-known persons—of vital, substantial, clearly defined realities? Why, without any hint or warrant, either from the passage itself or any other part of Scripture, make them all to evaporate, as by the wand of an enchanter, into a mere vague spirituality—a revival of religion, while the passage before and the passage after, from which this is violently rent away, are left standing full of all their marked and prominent persons and things—literal persons and literal things?

2. This plain literal acceptation of the passage is not only warranted but required by an interpretation—a divine interpretation—lodged in the heart of the passage itself. There is a sentence in it which explains and interprets the whole. Grant that, like the book in which it is found, it is full of symbols and metaphors. The question arises, what do these symbols and metaphors mean? What truth, what reality, are they designed to present to our mind? To this question God Himself has furnished the answer. For, following the usual practice of this book, which often interposes or appends, in a plain explanatory sentence, the real true meaning of its visions and symbols, we find, after the scene described in the 4th and 5th verses, this plain literal statement inserted as the explanation of the whole: "This is the First Resurrection." That this clause is inserted as the explanation of the whole, the key to the mystery, the superscription on the scene, will be plain to any one who considers the following passages, where a similar form of expression occurs:—Ch. i. 20; iv. 5; v. 7, 8; vii. 13; xi. 8; xvi. 13; xvii. 12, 15, 18; xix. 8; xx. 2. Exactly similar to these, the clause before us is God's own interpretation of the whole scene. *He* explains it to us—*His* explanation is this: It is a *resurrection*, and the *first* resurrection.

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And is it necessary to explain God's own explanation? Is it warrantable to explain it away? Is not the explanation of a symbolical scene to be literally taken? The explanation of a symbol is not also a symbol, to be again explained by something still more spiritual! The more especially when, in immediate connection with this explanatory clause, these words are found: "They lived and reigned with Christ a thousand years; but the rest of the dead lived not again until the thousand years were finished." And in immediate connection with these words, and as detailing the scene they pre-intimate, this passage occurs (ver. 11–15), where a literal resurrection is described, if there be such a thing in Scripture, and which, from the connection, must be the second, if language has not lost all its certainty.

III. DESTRUCTION OF ANTICHRIST BY THE LORD'S PERSONAL COMING.

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming."—2 *Thess.* ii. 8.

WE proceed, without preface, to state our argument. We assert that the only meaning of which this passage is capable, is to this effect, that the Mystery of Iniquity was at work in Paul's day—was to work on for a season underground—was to come above ground, revealing itself in all its manifold features of wickedness—and was at length to be destroyed by the coming of the Lord Jesus, that same coming which everywhere else in these epistles is the only coming ever spoken of. It is admitted by all, that if this passage teaches that the Lord Jesus comes personally to destroy the Man of Sin, then, beyond controversy, the millennium does not begin until He comes again; the only point doubted is, whether this verse do indeed assert that destruction to be, by the personal coming spoken of so often in the other parts of the two epistles. That it must mean the second coming of the Lord, and nothing else, is what we maintain.

I. *The object in view.*

The very object of Paul was to make a statement regarding the second coming of the Lord. This was his aim. He had no other direct object in view. For it was this subject that had troubled the Church at Thessalonica, they imagining that that day was already begun to dawn. Many of the Thessalonians had been perplexed and shaken in their minds by the imagination that already the day of Christ was coming in

(2 Thess. ii. 2, Greek). The state of society, the state of the Church, and a thousand other things, did not answer to the idea that already was that day dawning; and so they were sadly disturbed and perplexed, as it must have been necessary to twist and pervert the circumstances of the time ere they could discover in them the signs spoken of by the Lord. On this account Paul writes. It is to bring them out of their state of unpleasant unprofitable perplexity that he writes, and he sets himself (under the guidance of the Holy Ghost) to clear up this point. And how does he do so? By telling that between us and the Lord's second coming, one event of vast importance must occur, viz., the revelation of the Man of Sin. And surely this implies, that when once that event has occurred, the Lord's second coming is the next in order? Is he not treating of the very subject of the whereabouts, in point of time, that coming is to be expected?

Many years ago, we remember standing on the Mount of Olives, and as we eagerly gazed toward the east, we fancied that Pisgah and the hills of Moab were close at hand. A friend told us that these were hills to reach which required a journey of some thirty miles at least; the hills which we thought so near were really at a considerable distance, but the clear atmosphere and our eagerness deceived us. Still, it never entered into his mind or ours, that because we were mistaken as to the space between, therefore, even though we traversed the intervening distance, we should not reach the very object in view, as soon as that space was traversed. Our friend and we were talking of the same subject, though he was putting us right as to our estimate of what lay between. Even so, Paul and the Thessalonians were referring to one and the same hill-top, the same Pisgah, the same grand and engrossing theme, the Lord's second coming; and his pointing out to them an error as to the nearness, did not in the slightest degree alter the object itself. It was still the one blessed hope of the return of Him whom their souls loved, that was before them; and, in these circumstances, what would it be but a knotless thread, a beginning without an end, a promise without performance, or rather, "a promise kept to the ear," and no more, were the apostle to say, "I will tell you when to expect the return of the Christ, viz., the Man of Sin will be fully revealed, and then melted away by a spiritual coming of the Lord."

II. *The words used.*

The subject of the Lord's coming is, in different forms, mentioned twelve times in the two epistles. In eleven out of the twelve times, no one ever doubted that the second personal

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coming was meant. The twelfth is the passage before us; and who would ever have stayed one moment to doubt about it, if it had not been that then, of course, it must be admitted that Christ's coming precedes any millennium; for it precedes Antichrist's fall. If Timothy's name had occurred twelve times in any two epistles addressed to the same people, what would be thought of the fairness of the man who insisted that though in eleven of the cases there was no doubt that the same person was meant, yet perhaps in the twelfth it might be some other Timothy? And yet this is exactly the kind of solution resorted to by those who doubt or deny that "His coming," in this passage, refers to the Lord's personal appearing. In eleven passages, His "coming" means His return in person; but in the twelfth, perhaps it may mean His coming in the working of His Spirit on the souls of men!

III. *The context.*

Let a man read the context. It is there declared that the antecedent to the Lord's second coming is to be adversity in the Church—decay in its principles and practice—a "falling away." The words are (2 Thess. ii. 3), "That day shall not come, except there be a falling away first." If this is to occur "*first*," the next event, the second link in this great chain, will be "the day of Christ" spoken of in verse 2. The unprejudiced reader cannot but peruse what follows in the understanding that he is making himself acquainted with what precedes "the day of Christ." No thousand years of calm prosperity are mentioned as the prelude of that day; but the apostacy, some details of which are given, is the grand characteristic of the times preceding "the day of Christ." Such being the burden of the passage, it is altogether out of place to say that Paul may be characterising the times previous to a great spiritual revival; for he was not speaking of a spiritual revival in the previous context, but only of the "day of Christ."

The stream of the context bears us on to this conclusion; and if so, then no doubt verse 8 is intended to fulfil the expectation raised by what immediately preceded. We dare not suppose that Paul forgot himself, and introduced a new subject in verse 8—a subject not only new, but foreign to the matter on hand. We dare not imagine that, hurried on by vehement warmth, he suddenly threw mist over the common-sense men of Thessalonica, by using figurative language about the working of the Holy Spirit in the Church, in a connection wherein they were expecting him to speak about that "coming," which had so troubled many of them. What would any

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of us say to such a case as the following:—When the Reformation in Scotland had begun, John Knox was a mighty instrument, in the Lord's hands, against the Man of Sin. But it became necessary for him to leave Scotland for a season, and remain abroad. When he had been some time away, a letter comes from a friend of his, saying that "John Knox may be expected again soon, and that dismay and ruin will be the consequence of his coming to the cause of Rome." The report circulates that he has already landed somewhere,—a report arising from a misunderstanding of the letter. Upon this his friend writes a second letter, saying "that John Knox means to let matters ripen a little more, and then will certainly come." Let us imagine any one taking up this statement, and saying, "Perhaps it means that the influence of his former visit will soon be felt over Scotland, when matters have for a little longer gone on in their course." Imagine any one giving this turn to the statements of the letter. Who would be found to give heed to such a refined, figurative version of a plain piece of information regarding a well-defined subject, viz., an expected second visit?

It is only by isolating the words of the verse before us from the context that even a slender probability can be given to any other than the obvious sense, viz., that the Man of Sin is to be destroyed by Christ's second coming. Is it fair, is it candid to show that in some other books of the Bible, "day of the Lord," *i.e.*, the day of Jehovah, seems to mean a time of Divine interference with the affairs of men, but not any personal appearing —and then forthwith to assert that therefore, "the brightness of His coming" may mean the same, although the context is utterly at variance with this conclusion. Though it could be proved that the expression meant a spiritual coming in a hundred other books of the Bible, yet nothing would be proved as to its having that meaning here. It never means anything but the Lord's personal coming in this context and in these epistles; and to withdraw attention from this, by asking us to look at expressions elsewhere that bear some resemblance, is not fair reasoning.

IV. *The accompaniments of the clause in question.*

In this verse, there is not only mention of the Lord's "coming," but also of the Lord's "Spirit." Surely in an epistle in which everywhere else the words keep their proper meaning, and are not figuratively used, it would be introducing a double confusion to suppose that in this verse the former was no more than a figure for the latter. It is to be noticed that in verse 1, "the coming of the Lord" is taken in its obvious personal

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sense, and quite close to this, in verse 2, "Spirit" is taken in its proper sense, and is the working or revealing of a thing by the Holy Spirit. Why not, then, keep each distinct in its meaning here also? If "Spirit of the Lord's mouth" refer to the working of the Spirit, as in verse 2 and verse 13, then, also, "the Lord's coming" should be understood as referring to the event which was described already in verse 1, the personal appearing of Christ to gather His saints.

Let us, at the same time, state that "Spirit of His mouth," far from meaning a spiritual revival, seems to speak of judgment. We are to explain "the Spirit of His mouth" by such a passage as Isa. xi. 4, "By the breath of His lips He shall slay the wicked." It seems to be the Spirit acting in judgment on that day—going forth not to convert, but as "the breath of Jehovah," to kindle Tophet like "a stream of brimstone" (Isa. xxx. 33). There is no term used here that necessarily refers to anything but destruction.

And then the term "Brightness," or Epiphany "of His coming" is to be noticed. It occurs only six times in the New Testament, and the history of its interpretation is very similar to that of the "coming." No one doubts that it means the personal appearing of Christ, in four cases at His second coming, and in one at His first coming. Why, then, apply the sixth case to something quite new, viz., a spiritual revival—a very glorious and general conversion of souls? The natural—the only natural—sense is, the bright manifestation of Christ's person in the day of His coming again. Any other is not natural, and not supported by a single other passage.

V. *What is never said.*

We have no evidence that the Thessalonians, or any of the early believers, used such a phraseology as the spiritual coming of Christ. They knew of the coming and the indwelling of Christ's Spirit; but we have not a single hint that either they or others in their time, called a revival, or the spread of truth over the earth, by the name of "the Lord's coming—the brightness of His coming."

On the whole, then, we see no alternative but to read in the light of this prophecy the declaration that the Man of Sin shall prevail up to that moment when the lightning flash shall reveal the Son of Man. And with this view, we are able to look on the changes of our own time and its many ominous signs, without being "shaken in spirit or troubled." Even the rising power of the great apostacy, and of infidelity under its shadow, does not disappoint our anticipations. The same word of prophecy leads us to expect the millennial rest to be intro-

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duced, by foregoing evil and judgment up to the arrival of the righteous Judge and King. Adversity in regard to the apparent success of the truth does not dismay us; nay, it makes us lift up our heads,

> "Surer to prosper than prosperity
> Could have assured us" ———

since in all this we see the predicted harbinger of the "brightness of His coming."

Art. IV.—NOTES ON EPHESIANS.

CHAP. vi. 1–3.—*Children obey your parents in the Lord; for this is right. Honour thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and thou mayest live long on the earth.*

These verses, with the one that follows, treat of the duties of the second great social relationship, that of parent and child. These consist of submission on the one hand, and affectionate care on the other. The submission due by children to their parents is expressed by the word "obey" in verse first, and "honour" in verse second, and the combined force of the words seems to be obedience, arising not from fear, but from love. Mere obedience may be given without love; but if the element of honour is in the obedience, it must rest on the foundation of respect and love.

The apostle brings forward three reasons for this obedience,—(1.) It is right; (2.) It is commanded; (3.) It has a promise attached to it. These reasons have all the more force when it is considered that it is an obedience in Christ. For the expression, "in the Lord," is connected with the command "obey"—"obey in Christ." It is in the sphere of redemption-work that obedience is now to be rendered, as we saw in verse 22 of the last chapter. It is a new obedience—a consecrated, a holy obedience—an obedience in Christ. Such an obedience is right. It is in accordance with nature, reasonable, proper. So fitting is it in the order of things that God Himself uses it as an argument to show His people how far short they come in their proper love to Him. "A son honoureth his father, and a servant his master. If then I be a father, where is mine honour? and if I be a master, where is my fear?"

It is also commanded. This duty of obedience to parents has its place among the commandments of the law given from Sinai, so that it has the sanction, not only of natural principle

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as the outflow of proper feeling, but it has also that of Divine ordinance—"Honour thy father and thy mother." And as we have already seen that the obedience is to be "in Christ," when we take into account that a command has been added to the innate "rightness" of the duty, we are forcibly reminded that the obedience will not be true, nor acceptable to God, unless its motive be holy, and it is in its extent universal. Recognising that parental authority proceeds from God, and obeying the parent as obeying God, the child's obedience is holy. "The sooner," says one, "the child begins to obey his parents in the Lord, because it is right, as being commanded, the better for his standing well with them, and getting good from them." There may be other reasons and other motives for his doing so. He may find it to be his interest, or a sense of decency or the habit of submission may constrain him, or admiration or gratitude may move him. Nay, he may think it a finer thing to obey his parents from the spontaneous promptings of his own warm heart, than to obey them by compulsion and on command, to obey them in the Lord, because it is right in the Lord's sight. But let him not so deceive himself. He does not obey his parents at all unless it is in the Lord, and because it is right that he obeys them. For it is the Lord who, by subduing you to Himself, renders you, in Himself, submissive to your parents as He was Himself. He makes your submission to them part and parcel of your submission to Him. It comes to be submission of the same sort; obedience divested of all the bitterness and irksomeness of merely legal enforcement; obedience on the higher platform on which free and sovereign grace places you; obedience partaking of that cordiality, that free and joyous sense of free and honourable obligation, that high and tender love that must have breathed through all His own personal obedience to Mary and Joseph when He was subject to them at Nazareth, and still more through all His personal and official obedience to His Father in heaven. "I must be about my Father's business. Father, Thy will be done. Father, not as I will, but as Thou willest. My meat is to do my Father's will, and to finish His work. The cup which my Father giveth me shall I not drink it?"

And as thus the motive of filial obedience should be holy, so the extent of its obligation is universal. It must touch every point, animate every act, regulate every wish. In this, too, we have the example of Jesus; and as we read that He was subject to His earthly parents in all things, so are children to obey their parents in all things. "There is no exception, no reser-

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vation, save only that implied in the over-bearing and all-dominating principle, We must obey God rather than man."

The third consideration by which the apostle enforces this duty of obedience is, that it has a promise connected with it. It is the first commandment with promise, and the promise is, That it may be well with thee, and that thou mayest live long on the earth.

The first four commandments have reasons annexed to them, and they run, Thou shalt not, for. The fifth is a direct precept, "Honour," and it ends with a promise of long life and prosperity.

We usually regard this command as the first of a second division of the Decalogue; and we are accustomed to say that the first four define our duty to God, and the remaining six our duty to men. It has been suggested, however, that this is an arbitrary and by no means true arrangement, and that the teaching of the whole ten is better brought out if we look upon the fifth commandment as a summing up of the first four, and the tenth, as in like manner, the summing up of the four that follow. Dr Candlish, to whom we owe this view of the matter, works it out thus: "Take in this view the second table, treating of our duty to man, to man considered as our neighbour, entitled to be treated by us as we should think it right that we ourselves should be treated by him. In four of the commandments we have provision made for his life, his purity or perfection, his property, his reputation or good name. We are to see to it, that so far as we are concerned in all our intercourse with him he is regarded—(1.) Simply as a living man; (2.) As a living man not marred, mutilated, maimed, corrupted, but complete in his true, unsullied, uninvaded manhood; (3.) As entitled to what he wins or gets of the means of livelihood as his own; and (4.) As entitled to claim true recognition of himself as he truly is, at the mouth of all his fellows. I may not (1) take his life away; nor (2) snatch from it its native purity and beauty; nor (3) intercept the well-earned or justly-gifted supply for its sustenance; nor (4) brand it with any stain of calumny or ill report. These four precepts seem to exhaust the list of what we are forbidden to do in this second table. But now comes in a fifth (the tenth), not enacting an additional prohibition, but imparting a new life to all the preceding four. For it comprehends them all—killing, corrupting, stealing, lying—all these ways of injuring our neighbour, in his house, his wife, his servants, his cattle, in any thing that is his. And by the use of the term *covet*, it lifts the whole up from the region of the outer life to the inner region of thought

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and feeling, from what a man *does* as regards his brother, to what in his inmost heart he *thinks* and *wishes* and *desires*. Take now the first table of the law, or the first four commandments usually regarded as contained in it. What do they assert? (1.) Jehovah lives; to have other gods before Him is to destroy His life. (2.) He is pure spirit; to worship Him by idols is to carnalise His nature. (3.) He has a name or character among His creatures; to profane it is to rob Him of His property. (4.) He witnesses of Himself in His Sabbath of rest from work; to work on the Sabbath is to bear false witness of Him. To own Him as the one living and true God; to worship Him as a Spirit in spirit and in truth; to give Him what He has a right to claim, a sacred recognition of His name; to bear true witness for Him and with Him, by resting on the Sabbath as He rested,—these are the requirements of the first four commandments. And now what of the fifth? Does it usher in the commandments that come under the head of, Thou shalt love thy neighbour as thyself? Is that all that it enjoins? Does it not rather come in as a corollary from the first four? Is it not an extension and earthly application of the heavenly and divine, the first and great commandment, Thou shalt love the Lord thy God? And in that view, as a supplement or appendix to the first table, does it not harmonise with the tenth precept as the summing up and harmonising of the second? For one thing, to honour is equivalent to not coveting, as not to covet implies honouring. The one is the positive way of putting it, the other is the negative. And, as in the tenth command, the negative, Do not covet, lifts the whole of our duty to man out of the region of the seen and palpable into the region of the unseen and spiritual; so in the fifth, the positive, Thou shalt honour, brings the whole of our duty to God down from the region of the remote and heavenly to the sphere of our common life."

In this view the honour which children are commanded to give their parents partakes of the nature of the love which we are bound to render to God. The reward is long life and prosperity—That it may be well with thee, and thou mayest live long on the earth; that length of life which shall secure salvation. It may be many years or few days, but if it be "with salvation," it shall be long enough to be sufficient. With this the child shall die a hundred years old, and, till he gets it, even patriarchal years shall be few and evil. "To have seen the salvation of the Lord, is to be satisfied with long life or length of days. These days may be few according to the reckoning of time, or they may be many. But be they few or many, the

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promise of long life is fulfilled, if mine eyes have seen Thy salvation. I am satisfied, O Lord! I am satisfied with length of days! Now in the very morning of life I can say, Lord, now lettest thou thy servant depart in peace, according to thy word!"

Ver. 4.—*And ye fathers provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.*

If there is an obligation resting upon children to obey their parents, there is a corresponding obligation on the parents to deal wisely and lovingly with their children. The apostle indicates this corresponding obligation by the use of the conjunction "and"—"And ye parents." The children doing their part, the parent has his part to do also. That part or duty of his is twofold, negative and positive. He is to abstain from provocation; he is to see to it that he educates them well.

In the Epistle to the Colossians, a similar exhortation has a reason attached to it—"Fathers provoke not your children to anger, lest they be discouraged." The prohibition is evidently meant to apply to "provoking by vexatious commands and unreasonable blame, and uncertain temper in ordinary intercourse;" but it will include also undue indulgence and suchlike, for these are sure to lead to irritation and offence should the child's wishes require to be crossed. So, then, this exhortation enjoins abstention from all spoiling and petting, as well as from harsh and unreasonable demands. Is there necessity for this exhortation? Ah, yes! the greatest need for it. For, on the one hand, the thoughtlessness of children is apt to provoke the parent, and make him lose his temper, and deal harshly; whilst, on the other hand, any unloving or harsh dealing by the parent so easily discourages the child, makes him lose heart, and despond. How many children are hindered, if not lost, by being "misunderstood." "Whatever mode of treatment tends to discourage children is forbidden, for a child is easily discouraged, far more easily than many a parent, many a teacher or trainer thinks. His mind and heart are very susceptible, very open to the influences to which they are subjected, and of all the results of mistakes or mismanagement in his upbringing, this is the worst, his being discouraged, disheartened, having his courage, his heart taken out of him, becoming timid and uncertain, weak and helplessly undecided, or wilful and wilfully capricious."

This is to be avoided by attention to the positive command as to the "upbringing" of the little ones. "Bring them up," educate, train them. They are not to be left alone to take their

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chance. They are to be watched over, cared for, instructed from first to last. The key-note of this upbringing, which is the sphere or element of nurture or discipline and admonition or training, is its being "in or of the Lord,"—that is, such as the Lord approves and unfolds in His Word, and teaches by His Holy Spirit. It is to be God-ward in its tendency; God-given in its origin, foundation, source; God's own nurture, God's own admonition. As He nurtures and admonishes you, so you, following His example, are to nurture and admonish those little ones He has intrusted to your care. He says: "Take this child and nurse it for me." What a responsibility! Responsibility of such weight as would make parents sink under it, were it not for the thought that He teaches how to perform the duty, and that He has promised help in its discharge. He has given His own example; and as He teaches you, so are you to teach them. In this as in every other duty His promise, "So I am with you always," will be grace sufficient. Carried out in this spirit, and resting on this promised grace, the upbringing will be happy and hopeful. The children will grow up to call their parents blessed, and the parents will have reason to rejoice in a godly and well-doing seed.

Art. V.—INTENSIFICATION.*

2 Tim. iii. 1-13.

THINGS are ripening on the earth; things are converging to a focus; things are culminating to a grand crisis. What else can be the meaning of the ceaseless activities of our day for good and for evil, but especially for evil? The Lord declared by the mouth of the prophet: "Many shall run to and fro, and knowledge shall increase" (Dan. xii. 4). How strikingly is this prophecy fulfilling before our eyes!

As regards its mundane sense, how wonderfully has travel increased! What multitudes are on the move every day all over the world! A thousand miles in forty-eight hours is a constant feat. A journey by rail across the continent, from New York to San Francisco, is not a very strange, nor very formidable undertaking. Certainly it is not nearly so serious as, within the memory of most of us, was a journey from London to Edinburgh, or even from New York to Washington.

And how has our knowledge of God's cosmical arrangements, commonly called the laws of nature, been extended? To specify

* From the Prophetic Times (American).

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only one among a hundred wonders, who would have dared to imagine that we should know positively that the source of the sun's heat is a vast body of burning hydrogen gas, sustained in combustion with undiminished vigour from age to age; and not only so, but we have become reasonably certain of the supply that feeds it. Who would have thought that we should ascertain not only, which is less wonderful, the distances of some stars, and the differences between many of them, but even the existence in those bodies of the same, or some of the same, metals which are found on our earth.

And what has been the moral result of this increased acquaintance with God's wonders in the creation? It does not bear out the idea of the inherent innocence of man. On the contrary, with new discoveries, real or supposed, oppositions to God's revealed truth of science (falsely so called, 1 Tim. vi. 20) have multiplied greatly. Darwinism and Huxleyism and their congeners have become popular; in short, in our day too, when men know God, they glorify Him not as God, neither are thankful, but become vain in their imaginations, and their foolish heart is darkened; professing themselves to be wise, they become fools, and change the glory of the incorruptible God into an image of their own fancy (Rom. i. 21–23). The ear is stunned with profane and vain babblings of scientific men and of their numerous followers who look up to them as oracles.

As regards the biblical knowledge, the words of Dan. xii. 4 are also fulfilling before our eyes. For there has been an unprecedented running to and fro over the sacred page on the part of some; a close investigation of the meaning of every word, a keen and enlightened discussion, a prayerful and critical and thorough examination of the sacred text of the Bible, and especially of the prophets, perfectly unexampled. And almost every humble and prayerful mind in every quarter of Christendom has been enabled to add something to the common stock of prophetic knowledge. How wonderfully has this knowledge increased within a lifetime!

What sight more common than a locomotive costing $30,000! And yet what, in a prophetic sense, is a locomotive but a practical commentary on Dan. xii. 4. And what is a printed publication like this and similar ones in England and Germany, and elsewhere in Christendom, but auxiliary demonstrations of the truth of what the angel told Belteshazzar in the third year of Cyrus, king of Persia.

Nor is this all; these things are *intensifying* from year to year and from day to day. Fresh discoveries, while hailed

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with delight, are expected. Light, heat, electricity, motion, &c., are pronounced to be only modifications of a common "psychic force;" and the Wilful King, during his first three and a half years, will honour "the god of forces,"—psychic force, perhaps, as well as military force. During his last three and a half years he will have "progressed," and will permit no worship but that of himself and his image as the abstract of human intellect. Is not everything in the moral world ripening for man-worship? Look around and see how things are conglomerating and intensifying.

In the social world it is the same. Proudhom, Owen, Fourier, where are they? They were pronounced impracticables. Well-meaning, perhaps, but visionary. No doubt. But their theories are about to be put to an actual test on an unexampled scale; yes, even in the matter of marriage, which of all their notions seemed, thirty years ago, the wildest. But things are *intensifying* and crystallising. The Internationale has ceased to be an empty name.

The Spiritists, too, no longer conceal their hope and purpose to take the lead and direction in the reconstitution and mock palingenesis of society. Says Mrs Woodhull, in her *Preliminary Presidential Message:* "The Spirit of the Old is already dead; the Spirit of the New is born and breathes, and is already living in the world." "Among the Communists and Internationals, or allied in sympathy with them, are found most of the Socialistic thinkers, most of whom, again, are already allied directly with me in the views and measures which I am engaged in, or propose; and, finally, the more progressive members of both the old political parties *and of the church*, indicate a growing readiness to concur with *this smelting of all the radical elements in one great movement for the reconstruction of society* under new auspices and with a new departure."

In commercial pursuits, also, there is an intensification. Vast fortunes are accumulated or lost. Men who were in the last generation accounted rich lived in houses that are now considered mean. Here and there an octogenarian in one of our large cities, once looked upon as a merchant prince, may be found holding on to his patrimony in a street now given up to marble business blocks, and though it is not so long since he was young, or, at least, to him it seems not long, he is regarded, with his simple home comforts, as an antediluvian. Palaces like those those of Rothschild at Ferrieres, or of Stewart in the Fifth Avenue, with its marble staircase, costing alone $80,000, are no longer the result of a nation's wealth concentrated on

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one magnificent ruler. A million, though still a great sum, is no longer extraordinary. To become a prince among rich men it is now necessary to have forty, fifty, or a hundred millions. Nor are men content with the old method of slow and steady accumulation. They aim to become rich at a single stroke. Speculation is the madness that infects the commercial classes. Men hope by a few lucky hits to achieve a fortune at once, and our modern commercial arrangements of stocks, paper money, bonds, &c., render it possible. To make haste to be rich is the rage of the day. What vast fortunes have been acquired by individuals in the railroad, mining, and oil speculations! A commission of a one-eighth per cent. on a national loan yields golden results unknown to ancient arithmetic. A barren field hides in its depths enough to cover its surface with silver. Men rush to the ends of the earth for gold, silver, and diamonds! To circumvent the globe is but a more extended excursion, requiring only seventy days, and is taken as a matter of course. Selling short! Ask the merchants of Tyre what that is, ask the "Pilgrim Fathers," ask the "Revolutionary Worthies." Were it possible to do so, a blank and puzzled look would be the only response. The South Sea Bubble, Law's Mississippi scheme,—what were they? They are dwarfed by our modern crops of gift schemes and Black Fridays.

The manipulating of the Erie Road, or the New York city warrants are merely specimens of things that are familiar; for it has got to be a current proverb that every man has his price and what everybody does, no longer carries shame with it, unless it is done bunglingly.

Luxury, too, has reached a pitch that reminds us of the days preceding the downfall of the famous empires of old. But there is this great difference, that then it had a circumscribed limit, whilst now it has reached all classes, and has spread all over the world. For the barriers that separated the nations are fast dissolving before an amalgamating process. The grand object of life is now made to be self-enjoyment; in other words, men have become lovers of pleasure more than lovers of God. And this rage to live beyond one's means extends through all the gradations of society; hence it often happens that the more wealthy are cramped and "involved," as well as the poor. Look around; in the streets of every country village are specimens of the latest fashions, varying every month, displayed, too, in materials that might leave the impression on the mind of a casual onlooker, that in this village there are no poor persons, nor any even in humble circumstances. Young men in cities say they "cannot afford to marry." These things are intensifying

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with succeeding years. The pulse of fashion throbs simultaneously over the whole civilised world. In Paris, in Melbourne, in Hong Kong, in San Francisco, the ramification is complete.

And men are now able to gratify their natural and æsthetical tastes. "Madam," said a king of France to his queen, "I cannot afford to buy you another silk gown." To the Oriental, meat is a luxury. Isaac said to his son: "Make me savoury meat such as I love." But now, many things formerly dear are brought within the reach of the poorest. For what wonders have been wrought by modern machinery, from the making of matches and pins, to the finest watches, and the most exquisite products of the loom. Of this, at least, the ancient world knew nothing. Manufactures are multiplied and cheapened in the same way as would be the case were the population of the world a thousand times greater. Who would, or could, make by hand, for fifty times as much, the numerous articles that we now get for a few cents: our pins, needles, matches, but, above all, our books and newspapers. "The Telegraph," price one penny: "The Sun," price one cent. These examples are as familiar to us as air and sunshine: an effort of the will is needed to concentrate the attention so as to perceive the wonder. And there seems to be no end to combination both of labour and machinery. The thing is *intensifying* daily, marvellously, unceasingly. Vain man begins to deify his little intellect. Le Verrier and Adams, from inert figures, demonstrate the necessary existence of an unknown planet. "Give me a lever long enough and strong enough, and a fulcrum on which to rest it, and I will lift the earth." If our readers wish to have an illustration of the marvels diffused through the branches of modern human industry, let them go under the pavement some night, in one of our large cities, and watch the stereotyping and printing of a large daily paper. Or let them go into an electrotyping room where expensive engraving-blocks are multiplied, or into one of those establishments where miniatures, once costing large sums, and within the means of the wealthy only, are now put into the hands of the *profanum vulgus* at the rate of eight for a dollar. Or let them pay a visit to Waltham, or to Manchester! Let them even look about in their own village. Truly there seems to be no end. The thing is intensifying. A thousand instances suggest themselves.

In Prussia every man can read. In America, the log schoolhouse is an "institution." Colleges and seminaries spring up on every hand. New branches are now learned and studied as

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a profession in life. Not every man can manipulate a telegraph. Of one of old it was said: "Read this, I pray thee," and he saith: "I am not learned." To another it was said: "Canst thou speak Greek?" But *now* . . . . it is no praise to a man to be able to read, when everybody takes a newspaper; and what are Greek and Latin when the land is sown with colleges, and no one is reckoned to have "a good education," unless he can read them with facility. To attract notice *now* in the literary world, a man must be a genius indeed, or else owes his notoriety to some exceptional circumstances. Every well-educated man is able to wield his pen with more or less facility. With what talent and skill are the current "editorials" of our numerous daily papers written, yet their authors, though plying their laborious task for many successive years, remain for the greater part unknown. The poorest peasant learns to write "Yours truly," for the penny post seduces him to do it frequently. The money-order system (how wonderful!) is extending over the civilised world. And so greatly is all this "*intensifying*" that no one can any longer hope to excel in more than one particular branch of knowledge. Subdivision is the order of the day. Experts in each department are called for. To have even a fair general acquaintance with every branch of knowledge is getting to be a rare acquirement. "Admirable Crichtons" cannot survive in our modern atmosphere. Nothing escapes scrutiny except the human heart.

What rare discoveries, too, are made in the East. The prophecy is fulfilling: "The stone shall cry out of the wall, and the beam out of the timber shall answer it." Truly, of making of books there is no end. Who reads all the novels? Who takes all the religious newspapers? What single man can keep pace with all the good monthly or weekly publications reviewed in them? The publishers have a struggle for life; to succeed they must have constant new attractions. It is an old question, what becomes of the pins? or where do the flies come from? and now we have a new one, what becomes of the books?

In our church societies it is the same. The long list of publications of each,—who can master it? And yet the popular Sunday-schools draw their supplies mainly from other quarters. The singing books for Sunday-schools, the Bells, the Pearls, the Censers, the Wreaths, the Crystals, the Chains, the Gems,—is there an end? What if, ere long, by a revulsion of satiety and disgust, they should all be swept from our church shelves and tables, and leave in their peerless majesty, solitary, the sacred Scriptures, ever fresh, ever new!

And what shall we say of the annals of crime? To assert

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that the human heart is worse than formerly were to assume too much; but certainly modern conveniences afford it intensifying developments. It required this age to produce a Fish and a Tweed; a Tweed pre-eminent for this chiefly, that assuming as a fixed quantity the general immorality and the universal dishonesty within the limits of the law, he exhibited the greatest expertness in working up the material for his own advantage, and even did not hesitate within his own circle to speak freely of his mode of procedure. Defalcations for enormous sums excite no more than a passing remark. How can young clerks in stores and post-offices live on their limited salaries? It is the carnival of crime. Crime, too, is reduced to a science. It is the age of abortions. Horrors multiply. Medical jurisprudence is a distinct branch of the profession. Chemical experts for making analysis of poisons command a high price. Horrors multiply. Even the public prints take notice of it. A Parkman murder now would not stand alone.

Every sheet is crowded with the most unblushing lies about cures for maladies. Men of standing in their professions sell their certificates to the publishers of these. New devices and adaptation are continually invented to catch the unwary. Breathes there a man who has not seen, has not had thrust into his hand, a patent medicine almanac, in which useful and reliable information is skilfully mingled with cunning falsehood? Talk about the great panacea, or the philosopher's stone? We now have them; we have many of them; they can be had for a trifle—*only one dollar!* Jayne boasts of a palace. Helmbold outvies the *élite* with his turnout; and the motto on his carriage is, Quid rides?

Is there any abatement of these nuisances? The German proverb says: "The world loves to be cheated:"—but it must be done cleverly.

We see the same intensification in the development of the social tendencies of our nature. Like our other endowments they are perverted by sin. John heard in vision "as it were the voice of many waters, and as the voice of mighty thunderings." *Those* gave glory to God. But that time is not yet, though it is near.

At present nothing less than the voice of cannon will suffice for Gilmore's diapasons; and anvil-blows must mark the time. When was such pleasure-seeking? So many theatres and operas? Such multiplied, truly regal, banquets? Such consumptions of whisky and tobacco? Such a multiplicity of magnificent saloons and gorgeous ball-rooms? More money is spent on these in one year, in any single Christian country, than has,

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in the aggregate history of missions, been spent for good works. Not because there are not many earnest Christians, but because the preponderance of the world dwarfs them into insignificance. The American Constitution does not recognise God, because it is made for human society at large, and such recognition would interfere with the human rights of the majority, who ignore God! Governments, at the head of society, show, by the nature of their vast expenditures, the worldly principle that leavens it. As is the spirit, so are the effects. The fountain cannot rise above its source. The love of God is not in our present human society; and who, but such as are possessed of the Laodicean infatuation, can expect to reap figs of thistles, or grapes of thorns? Hence it is that we see thousands of millions spent every year for warlike purposes. Hence it is that it is so easy to raise millions for railroad enterprises, public buildings, and similar purposes; whilst expenditures for the moral elevation of the race are not considered to fall within the legitimate sphere of government! And as for God's Gospel, it is, to most, a mere abstraction. Men suffer it, as they permit other things; and they consider it a mark of liberality if private associations are allowed to devote themselves to it as much as they please.

As for the secret societies, their name is legion. How numerous are the brotherhoods! How easy to persuade men to join them! How powerful are those combinations becoming that blindly aim to remedy the sufferings of the labouring classes! They do not know that what earth needs, and must have, it is a Divine King; and that One is offered, and will, though rejected, soon take the throne; and that nothing else than a God-man for ruler will suffice. He alone can successfully grapple with earth's protean evils. In default of this knowledge and trust the result will be terrific; for it is written: "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled; *this* shall ye have of mine hand; ye shall lie down in sorrow" (Isa. l. 11).

Are these things abating? Has it not become a proverb that we live in an age of intense activity?

Even in the churches things are culminating. The Pope has been proclaimed infallible. Yet of good deeds, too, we see striking instances. For, notwithstanding the worldliness and deadness of Protestants, what noble actions do we see! What specimens of splendid generosity! What illustrious stewardships! Some rich men understand their true position. Isaac Rich makes himself friends with the mammon of unrighteousness. What a noble body of devoted missionaries, men and

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women, have gone forth to the ends of the earth, preaching for a witness—a self-evident illustration that the end is at hand. In Burmah a harvest of souls is gathered. Madagascar teems with martyrs. The Chinese nation is supplied with New Testaments. From the most degraded of all savages, the aborigines of Australia, there is gathering out a remnant according to the election of grace. The Roman Catholic countries of Southern Europe are opened to Gospel preaching; yea, even Rome itself.

The very ends of the earth, too, are being laid open to view. The problem of the Nile—a greater riddle than that of the Sphinx—is solved. The supposed barren interior of Africa teems with multitudes. Polar expeditions multiply, and will, no doubt, shortly reach their goal. The bottom of the sea is explored. The waters are replenished with fish, through human ingenuity. We *expect* these things, or similar things, as a matter of course, in the current news of the day.

The subject is very copious; our article has extended to a greater length than we intended when we began; and yet many points remain.

We have reserved to the last the most important point of all. We refer to the culminating of the prophetic foretokens; to the intensifying of those signs of the times pointed out to us by the Holy Spirit as signifying the end of the age. For, this was the question of the four listeners on the Mount of Olives: not only, "When shall these things be?"—the throwing down of the stones of the gorgeous temple—but also, "What the sign of Thy *parousia*, and of the closing of the age?" Had commentators, believing in verbal inspiration, carefully distinguished these three particulars, successive in regular order of place and time, Matt. xxiv. would not have been such a *locus vexatus*. The parousia is before the end of the age.

Now these signs have been intensifying before the eyes of mankind, and especially during the last few years, since such an interest has been awakened in prophetic studies on the part of a few scattered throughout Christendom. If it were said to us: "Your serial is now in its tenth year; have your expectations of the nearing close of the age not been disappointed?" our reply would be: "Look around you."

There is a gradual evolution of the Divine purposes. Our Lord has carefully pointed out that notwithstanding the occurrence of these signs, *the end* is *not yet* (Matt. xxiv. 6; Mark xiii. 7; Luke xxi. 9). The end is not immediately, forthwith. The end is not suddenly, hastily. The end is not at once. (This is the signification of the word εὐθέως, Luke xxi. 9, rendered in our version "by and by"). The plain meaning is

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that there will be a succession of events, and that the judgments will intensify. First, the destruction of the temple: then at the end of the dispensation (as gathered from the harmony of Scripture), first the parousia and finally the epiphany. So in the judgment scenes of the Revelation, the trumpets in horrors exceed the seals, and the vials the trumpets; for in the vials, in the seven last plagues contained in them, is filled up the wrath of God.

Now we ask any candid man whether, during the last ten years, the predicted signs have not been intensifying from year to year? Is it not so that all but the blind must have seen them, and all but the deaf heard them? Why, the universal opinion among men, good and bad, in the church and in the world, is, that we are close upon a grand crisis. The world expects the result to be human perfection; the postmillennial church the universal prevalence of righteousness through present instrumentalities or providences when specially blessed or overruled from above; the premillennial few the prior revelation of that Man of Sin, the Son of Perdition, the Lawless One. As to the imminence of a great crisis, there is agreement.

Now what are the general signs pointed out by our Lord? They are: wars, and rumours of wars; earthquakes, famines, pestilences, and fearful sights; the preaching of the gospel for a witness; the waxing cold of the love of many. He also mentions other particular signs, referring to specific periods; but of them we will not now speak.

When was there ever before in the history of the world, such a multiplication of these things? And, looking at them as a whole—though a particular class may have been, at some specified time, wanting—have they not been increasing and deepening in a steady ratio? It must be remembered that what we have seen is but a foretaste of what is coming. "Europe is a volcano." And not Europe alone, but modern society, Christian, Pagan, Mohammedan, yea, the whole world. Rumours of wars? Look at the Alabama claims. Pestilence? Look at the cholera, the plague, the small-pox. Famines? Look at Persia. Earthquakes? Look round the world. Fearful sights? Look at Chicago and Peshtigo, at the floods and storms, at the phenomena in the skies.

Already now, the signs of the times, and the demonstration from them, are ample. And if we are right, let our readers remember that these things will continue to intensify more and more.

Should there be a temporary lull in 1872—which is not likely—let not our readers be off their guard. We know not in what watch the Master will call. He may call in all succes-

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sively: at evening, at midnight, at cockcrowing, and in the morning: first to His eagle saints, at evening; then to the Wise Virgin saints, at midnight; then to the Tribulation saints, at cockcrowing; then to the Harvest saints on that blessed morning when the eyes of all of us shall behold the King in His beauty; when those who awake shall be satisfied with His likeness, beholding His face in righteousness; when they shall find in His presence fulness of joy, and at His right hand pleasures for evermore.

Brethren, we see the day approaching! As a snare shall it come on all them that dwell upon the face of the whole earth. But it need not take us unawares. It is to guard against this very thing that we are warned. (Luke xxi. 34). Therefore, let us not be off our guard. Let us be ready. Let us WATCH!

Art. VI.—ICHABOD! O IMMANUEL!

The places in the Scripture where these two opposite words occur are very striking and worthy of the closest attention. One of them is found in a mournful history (see 1 Sam. iv.), and the other in a glorious prophecy (see Isa. viii.) More than three hundred years intervened between these two utterances. Let us glance at both in connection with the persons and period to which they originally belong, and then endeavour to apply them to ourselves and our own times.

The later years of Eli's administration were full of evil. The flagrant sins of the sons of this high priest encouraged the doers of iniquity, and their transgression overspread the land. Shiloh, once the centre of blessing, became a fountain of abomination. God's heavy curse hung over the place, and the priesthood; and soon desolation came upon both, so that Eli's house became a "by-word," and Shiloh a "hissing."

The solemn prophecy recorded in 1 Sam. ii. 33, 34, was fulfilled in all its terrible minuteness, and when the crushing tidings of the death of his two sons was brought to Eli, another and to him a still more afflictive event was announced, which was, that the ark of God was carried away in triumph into the temple of Dagon, and the victory of the uncircumcised seemed complete. The erring Eli was crushed by these sad tidings; he too passed away on that disastrous and mournful day.

There was another person "whose heart trembled for the ark of God." When the wife of the wretched Phinehas heard of the death of her husband and of her father-in-law, and that the ark of God was taken, "her pains came upon her." Her

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sympathising neighbours tried to cheer her with the announcement that usually is a joyous one, "Fear not, for thou hast borne a son." But her grief was too great for earthly solace: "She answered not, neither did she regard it." But ere the new born infant was left motherless amidst these scenes of woe, the dying parent gave it a name descriptive of her chief sorrow, and commemorative of Israel's greatest loss: "She named the child ICHABOD, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father-in-law and her husband. And she said, The glory is departed from Israel; for the ark of God is taken." The margin has affixed to the word "*Ichabod*"—"where is the glory?" or, "there is no glory!"

This was, indeed, a true testimony. The Psalmist, referring back to this event, says that God greatly abhorred Israel, so that he forsook the tabernacle of Shiloh, the tent which he placed among men; and delivered his strength into captivity, and his glory into the enemies' hand (Ps. lxxviii. 59–61). But the Philistines could not retain what they had taken, and God in mercy restored the symbol of His presence, and in answer to the prayers of the godly, re-established His sanctuary among them.

Samuel was God's instrument of blessing to Israel; and David was honoured to bring God's ark in triumph to Mount Zion (see 2 Sam. vi., Ps. lxviii.) No doubt, David was greatly indebted to that honoured man Samuel, with whom, he for a time resided in the days of his early discipline and of training for his high destiny (1 Sam. xix. 18).

Then came the glad and golden time of the first years of Solomon, when the temple for which David had made preparation was erected, consecrated, and filled with the glory of Jehovah (2 Kings viii. 10, 11). But before the builder of that grand temple had passed away, distant echoes of the dying words of the widow of Phinehas were heard, and intimations were given that the glory *would* depart from Jerusalem even as it had from Shiloh. Solomon built idol shrines near to God's temple; and He who will never brook a rival, who had "done as He said" to David, must needs fulfil His threatening so plainly laid before Solomon (1 Kings ix. 1–4).

But Jehovah was very long-suffering, and for many years "preserved a lamp in Jerusalem for His servant David's sake." Ages rolled away, many of them laden with crime and chastisement, before God wrote "ICHABOD" on the temple of Solomon. During those ages, a few godly kings reigned, and some faithful priests ministered, while many prophets were

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raised up to instruct and warn the people, "beloved for the fathers' sakes" (Rom. xi. 28). At length, the tide of crime rolled so strong that every thing was swept away before it. The prophets were slain, idols were worshipped—even Sodom was outdone—and there was no remedy (2 Chron. xxxvi. 15, 16). So God laid righteousness to the line, and judgment to the plummet, and the weeping prophet sighed out, "Under the whole heaven hath not been done, as hath been done upon Jerusalem" (Dan. ix. 12). When the glory departed from the temple, the Chaldeans soon came, and then all was desolation. But how that "glory" lingered, and how slowly it departed from the beloved yet most guilty city, we learn from the prophet Ezekiel, who lived during those sad times (see x. xi.).

We pause for a while, midway between the judgment on Shiloh and the judgment on Jerusalem (see how the two are connected in Jer. vii. 12–15), in order to trace some of God's wonders of grace in the days of Isaiah, and to listen to the words of the holy prophet, as he reveals to us the glories of Immanuel.

This great prophet lived in evil times, the early years of his ministry were especially so. At the time to which we refer, Ahaz was king, concerning whom (after giving a history of his misgovernment and idolatries) the historian says "*this is that king Ahaz*" (2 Chron. xxviii. 22). Thus, kingship had grievously failed, so also had priesthood; only the prophet remained in power and purity. True, there were abundance of false prophets also; but there were some true ones—holy men of God, shining like stars in a dark night, moving in a sphere man could not reach so as to pollute, nor could they be put down or slain till their work was done.

The vii. and viii. chapters of Isaiah, including also ix. 1–7, should be studied as a continuous prophecy. In the commencement, we are told that Syria and Ephraim were confederate against Judah; their purpose was to overturn the throne of David, and to set up the son of Tabeal as king. Concerning this project, Jehovah said, "It shall not stand, neither shall it come to pass." Ahaz was indeed a bad king, but he was of the seed of David, with whom God had made a covenant. How sad it is to find the children of Joseph confederate with the heathen to set aside God's purposes of love! Surely it was time that they should be "removed out of God's sight."

Isaiah was commissioned to meet the terror-stricken Ahaz, and to assure him of the coming overthrow of his dreaded foes, and also of his own safety. In infinite condescension he en-

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couraged him to ask a sign of the Lord, in order that he and his people might be assured that God could and would deliver them. Ahaz declined to ask a sign, saying, "I will not ask, neither will I tempt (or *prove*) Jehovah." This is not piety, but profanity. He would not have to do with Isaiah's God. Over this the prophet laments; yet he asserts, notwithstanding, "The Lord Himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." We cannot attempt to go at length into the whole of this passage, and would just observe that the bearing of this marvellous promise upon the case of Ahaz and his people seems to be this; that if God intended from David's royal house to bring forth the long-promised seed of the woman, the seed of Abraham, and the seed of David, then most assuredly David's posterity must continue in existence; no son of Remaliah or daughter of Jezebel would be able to destroy the same. The ROD must come forth from the stem of Jesse, and the BRANCH grow from his roots.

Thus we see how God makes His greatest promises in the time of man's most abounding unworthiness. Never, surely, were worse times or a worse people than when this grandest of the Old Testament prophecies was uttered. The times were worse than in the days of Eli, and Jerusalem had outdone Shiloh, when God then spake.

The few faithful of those days were directed beyond outward and national deliverances to the coming Redeemer. We look back upon these words as fulfilled in part. The virgin *has* conceived and brought forth a son, "Unto us a child is *born*, unto us a son is given;" but as regards the house of Jacob and the throne of David, and all the glories predicted of Messiah in this passage, we see them not yet. But in Christ Himself as incarnate and as glorified, we have a sure *sign*; a most certain *pledge* from God Himself, that all things predicted shall be made good. The words of the prophet in Isa. ix. 6, 7, are confirmed by the words of Gabriel in Luke i. 31, 32, and we know "that the zeal of the Lord of Hosts will perform all" in His own time.

One more point should be noticed before leaving this early part of the prophecy. How did God delight in the anticipation of the incarnation of Christ? He was set up from everlasting in the Divine purpose—

"'Ere God had built the mountains,
Or raised the fruitful hills;
Before He filled the fountains
That feed the running rills;

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> In me from everlasting,
> The wonderful I AM
> Found pleasures never wasting,
> And Wisdom is my name."

And should not we find ever-increasing delight in the Incarnate One who was born on earth to die, who lives in heaven to bless, and who will soon come again to reign.

We now come to the next chapter, where the words, "O IMMANUEL!" are found. The Lord reveals to the prophet that, though the desolation of Jerusalem would not be *then*, nor by the parties who wished to destroy it, yet God would find an instrument to fulfil His righteous threatenings. The Assyrian power, likened to a mighty river, should pass through Judah. "He shall overflow, and go over; he shall reach even to the neck, and the stretching out of his wings shall fill the breadth of thy land, O Immanuel." It is usual to read this verse through in the same tone, making no pause before the two last words, O Immanuel; and out of this manner of reading the verse has grown a very popular expression, the theme of many a sweet hymn, "*Immanuel's land.*" But is *this* the true idea in the text? Have we got the *mind* of the Spirit? Ought there not to be a full stop after "*land;*" and are not the words "O Immanuel!" an exclamation, or appeal? In the 6th and 7th verses, the prophet is certainly *not* speaking to Immanuel, or even *of* Him; he is speaking to "*this people,*" and about *their* land, which the Lord would give over for a prey to the Assyrian. Isaiah, like Jeremiah (see iv. 19) and other prophets (Hab. iii. 19), was deeply moved by his own words, and the sad prospects they unfolded; he sorrowed deeply over the people upon whom he denounced such heavy woes, and so he breathes out his longings toward and after Him in whom alone is deliverance. Immanuel is his ark amidst the deluge, his hope amidst all man's failure and God's judgments. If we mistake not, these words are an appeal grounded on the revelation previously made in Isa. vii. 14.

Perhaps we should understand many of the Psalms and prophecies much better, if we had skill to discover the persons speaking, spoken of, and spoken to; also, if we had more understanding of and sympathy with the varied moods of the prophets, and could trace the interjectional utterances which leaped out of their full hearts like John's, "*Even so come, Lord Jesus.*" May we not trace somewhat of this in 2 Sam. vii. 18, 20? Yea, all through those marvellous words which David uttered, "when he went in and sat before the Lord." Perhaps Ps. lxxxix. 46–48 is another instance. The words seem to

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struggle for utterance, and to overflow with deep emotion; but as read through continuously in the same tone, with only one break, this does not so much appear. It may be, that there should be several breaks. We do not wish to speak positively on this view of Isa. viii. 8 and the other passages mentioned, but we would earnestly ask attention to it as one of considerable interest. Whichever way we understand the words, whether we connect the land with the people or with "Immanuel," the closing words must be regarded as an intercessory cry or fervent appeal. We would also just observe that we firmly believe that, as God claimed the land as His own (Lev. xxv. 22), so is it, in a special sense, "IMMANUEL'S LAND." He has a title to it, and a right to it, and He will come down ere long and His feet shall stand upon the Mount of Olives. We shall see more of this as we go on to connect the two utterances together.

"ICHABOD!" Consider this word, as the margin puts it, as a question, "Where is the glory?" Of course, the question contains (as exclamations often do) its own answer, "It is gone!" The glory is departed. But if we still regard it as a question, Where is the glory? If we look at man as defiled and degraded—as failing personally, relatively, and nationally—yea, failing in every office and relationship; if we look at him dying and passing away; if we also look at man's world, behold its sorrows and listen to its groans, and ask where is the glory, the enduring, the satisfying glory—something real, something that God and angels account worth looking at:—there can be no reply but one: "It is gone, it is departed." But when we turn to listen to God's voice, and to look where He points; when we see IMMANUEL, GOD WITH US, and hear the words of these lips upon which grace is poured; our hearts exclaim, It is no longer ICHABOD! for we have seen *His* glory. "THOU ART THE KING OF GLORY, O CHRIST!"

But, alas! when HE came and fulfilled the first part of Isaiah's grand prophecy, there was no room for Him. The spirit of Ahaz pervaded the nation; they would not "*prove* the Lord;" would not taste and see that the Lord was good. "There was no beauty that they should desire Him." His person was not known, His character was despised, His motives maligned, His ministry and miracles trifled with; they did all they could to send away the true ark, and to rob themselves as well as God of the highest GLORY. They betrayed Him to His foes, gave Him over to the Gentiles, hung Him on a cross, and cast him into a sepulchre; but, in spite of this, always and everywhere, he was radiating forth glory on

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which God delighted to gaze, and which, though hidden for a while, must fill heaven, and flood the universe.

The few faithful ones who had followed Him were ready when He had died and was buried to write over His grave, "ICHABOD!" Where is His glory now? shouted His malicious foes. It is departed; mourned His feeble friends. It seemed to them a far worse defeat than that in the days of Eli, when the ark of God was taken. But it was not so. The true ark did greater wonders in the dark realms of death than the typical ark did in the house of Dagon. Sin, death, and hell were conquered by Him who died, was buried, and rose again; by Him God was glorified, and by Him sinners can be saved. Do any ask now, Where is the glory? we point to our Immanuel at the right hand of God; we see "Jesus crowned with glory and honour." We do not now *sigh* out, "O IMMANUEL!" over an apparently ruined cause; but we shout out "O IMMANUEL!" to Him who is "going forth conquering and to conquer." We turn to our enemies, and say in the exulting words of the prophet, "Take counsel together, and it shall come to nought; speak the word, and it shall not stand, for God is with us, or for—'IMMANUEL.'" This is our battle-cry, as well as our boast; and in the name of the Lord we will still set up our banners.

True, there is much to be done yet. The enemy is strong, and uses plentifully the language of derision and proud questioning. "Where is the glory, where is the promise of His coming?" are still heard from many scoffing lips; while these deride our hopes as regards the future, others deny those facts in the past on which all our hopes are built. Those who yet claim to bear the Christian name, and who utter laudatory words concerning the character and sayings of Christ, dare to assert that He has never risen from the dead; *that* would be a miracle, and they do not believe in miracles. But, thank God, *we do.* We account the person of Immanuel the greatest of miracles, and His resurrection the next to that. So we adore His person, and rejoice in his victories.

"With joy, we tell the scoffing age,
He that was dead has left the tomb;
He lives above their utmost rage,
And we are waiting till He come."

Ours should be the feelings of dependence, desire, and delight when we say "O Immanuel!" In Him we rest with satisfaction and complacency, and rejoice with exceeding joy. He has stood for us by taking our place as substitute; now He pleads for us in heaven, and He is *with* us here as our divine Saviour friend, and soon we hope to be with Him in the presence of the glory.

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We answer all questionings as to where is the glory? with the blessed fact He *has* come once, and he *will* come again. He has filled up His name Jesus by dying, and He will soon be with us as IMMANUEL, reigning. The foe may confederate; Antichrist and his ten kings may set themselves against the Lord, and against His anointed (Ps. ii.); they will all be but brittle clay under His crushing iron rod, or as thistle down before the whirlwind. Look at what follows after this appeal, "O Immanuel!"—"Associate yourselves, O ye people, and ye shall be broken in pieces; gird yourselves and ye shall be broken in pieces." And then will come the return of that glory as described by the prophet who saw it depart. "And, behold, the glory of the God of Israel came from the way of the east; and His voice was like a noise of many waters: and the earth shined with His glory" (Ezek. xliii. 2). "And the name of the city from that day shall be JEHOVAH SHAMMAH, the Lord is there." Then Ichabod shall be for ever forgotten; no more questionings, no more lamentations; and Immanuel shall be an ever-present, an ever-realised infinite reality. All questions will be settled, all doubts scattered—*certainty;* the most delightful and satisfying certainty shall be enjoyed. "The glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." Then when the last two verses (Isa. ix. 6, 7) of this grand strain of prophecy shall be fulfilled, shall the adoring tribes of earth, the holy, priestly nation of Israel, and the glorified church in the inner circle of blessedness, find, as ages roll on, their highest happiness in gazing on Jesus, and breathing out their admiration and adoration in the words they sighed out here, O IMMANUEL! Then His Name shall be called WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE.

Notes on Scripture.

A Dark Picture.

2 Tim. iii.

THE Apostle Paul was divinely directed to write to his disciple Timothy: "This know also, that in the last days perilous times shall come." Amid those perils God's people struggle, and very blind must one be not to perceive it. It is not my purpose to attempt the proof of the world growing evil and steadily growing worse, but to point to the fact that the developments of sin in its varied forms, are exciting

the attention of those not directly engaged as "ambassadors for Christ," as well as alarming the minds of those who are standing in the foremost rank of the Lord's army. Those who have been contending with brave hearts against the swelling forces of the prince of evil, are astonished at the increasing evidence that men are strengthening themselves in sin. And this, too, notwithstanding devoted men of God are uniting their influence against the fearful upheavings of unrighteousness. Men who *think* are led to exclaim with Bernard of the twelfth century,

"The world is very evil."

The article that appeared in the *Advent Herald* of Feb. 28th, from the *Boston Journal*, evidences to us that men who are acquainted with the events of each day are surprised at the rottenness of society and the evident lack of true, moral principle, and are led to enquire, "What does it mean?" To those believing as we do it means that we are among the death-throes of this age, and near the confines of the everlasting kingdom. They may not understand, but we do; for did not the apostle say to those loving Christ and waiting for Him from heaven, "Ye are not in darkness?" and is not the same true of us? In an editorial, in the *Watchman and Reflector*, similar to the one sent forth by the *Boston Journal*, we read: "The sea of crime, always beating, and surging, and roaring around us, has suddenly lifted itself into an unusual height, and is deepening its thunder." Then follows a dark catalogue of crime. Concerning such abounding iniquity, it is said, "There can be no doubt that much of this revolting wickedness is but the outgrowth of the low moral sentiment which pervades our entire community." Another editorial in the same paper—"Conventional morality"—refers to a number of persons occupying positions of trust and who have betrayed that trust, sadly falling, and says: "Sad as are these cases in themselves, they are far sadder as symptoms. They are but eruptions on the surface that prove the impurities within." And what does this indicate? the nearness of the harvest, the end of the world. These quotations naturally lead us to think of the thrilling connection between Gen. vi. 13, and Mat. xxiv. 37. Pres. W. C. Crane, D.D., writes in the *Baptist Quarterly* for January: "In a time of fearful portents, abundant with woes, we live. We live at a period when the picture Pollok draws of the world's consummation is too painfully, fearfully true at the present hour:

"Satan raged loose, Sin had her will, and Death enough,'" &c.

And Prof. M'Glumphey, of Lincoln University, Ill., says the "picture" "is alarmingly true in this country, and at this time."

If we believe the portrait to be a true one, should we not incline our heads to catch the words of Jesus, that we may be awake when the "morning of joy" shall come?—"Watch!" "The night is far spent, and the day is at hand." "Behold I come quickly." Are we thinking about it?

"*Handling the Word of God deceitfully.*"—2 Cor. iv. 2.

It is a solemn and important question for every professed teacher of Christ's gospel to answer to his own conscience, and in the sight of God, how far he can "handle the Word of God deceitfully" without impairing the witness of the Spirit that "he is a child of God."—Rom. viii. 16.

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Admitting the infirmity of human judgment when warped by inordinate zeal for special theories, still we know that many dogmas are advanced, in the defence of which no small measure of deceitful handling of Scripture is resorted to, and that by men who make special professions of consecration to God and his truth. Now if we may not "judge" such, we may follow them and mark and expose their work. In the introduction or defence of a doctrine in which appeal is made to the Holy Scriptures—if the doctrine be truly scriptural, the evidence from Scripture will usually be obvious and natural; but if questionable the effort will be distrained, indirect, and incomplete. In the defence of such false or doubtful points its advocates will often find it necessary to put out of the way some uncompromising texts whose obvious meaning is clearly against the favourite idea; and it is really worth one's while to note the circumlocution and wresting of Scripture resorted to by such, to accomplish their object; and yet, such resort—both in purpose and effort—is nothing less than "handling the Word of God deceitfully."

I am led in this line of thought by reading a tract published by the "Seventh-day Adventists," entitled "*Departing and being with Christ.*" This entire passage (Phil. i. 23 with its context) is so obviously against the thesis, "*All there is of man dies with the body,*" that it has been a prime necessity with the advocates of that view to get it out of the way. They could not expunge it from the sacred page, and the only course left them was to explain away its obvious import, and to this end they have laboured with persistent diligence. The first attempt was to tamper with the signification of the word "depart;" and as the original had in one instance in the New Testament been rendered "return," it was assumed and asserted that "return" was the proper rendering of the Greek word, and the coming of Christ the proper reference in the passage we speak of—both which assumptions the leaders in that view knew or ought to have known were untrue.

From the zeal with which this view was urged, it was supposable that it must be satisfactory to those concerned in it; but from the tract referred to we find that the passage so explained would not stay explained, even in the judgment of some of those interested; for on the first page the writer of the tract admits that the apostle by the word "depart" meant his own death. So, then, he did not after all mean by that term the "return" of Christ, as was at first asserted; and all the special pleading, argument, and loud and confident assertion used in that direction by these theologians must go for nothing, ay, worse than nothing, for when people discover that they have been misled, either with intent to deceive or from ignorance, if they are wise they will not appreciate any further instruction from such sources.

In consulting the Word of God, the sincere inquirer will seek the true solution of any given passage, first, in its immediate connection and subject, and next in collateral passages by the same writer and in the same precise line of thought, before he resorts to remoter or irrelevant quotation; conscious, too, of his own insufficiency and blindness, and recognising the divine origin, authority, and sufficiency of the Scriptures, he will take his place at the feet of the heavenly Instructor, and say, "I will wait to hear what God the Lord will speak;" "Speak, Lord, for Thy servant heareth;" "that which I see not teach Thou me."

The writer of the tract, while admitting that St Paul by the word "depart" referred to his death, contends that the apostle did not expect to "be with Christ" when he died, but when He comes to judg-

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ment. In such an interpretation, however, we consider that there is a "handling of the Word of God deceitfully:"

1. By ignoring the necessary and just distinction between being "present with the Lord" when "absent from the body" (2 Cor. v. 6–9); and the being caught up in our resurrected body *(in propria persona)* to be ever with Him.

2. By ignoring *all* those strictly collateral passages by the same writer or in the same precise line of thought which could throw light on the subject.

3. By denying the obvious and generally received import of the text because it clashed with a favourite dogma.

4. By adducing in support of this denial remote and irrelevant passages—having little or nothing to do with the subject, and each and all failing (because irrelevant) to prove the points.

5. By appealing in support of the points *from the greater to the lesser* light—as from Paul to Job, and from the Son of God Himself to Solomon, thus reversing the cumulative process of inspiration—viz., "Line upon line" and "precept upon precept," and, as it were, sending the advanced student back to the primal lessons of the spelling-book.

6. By adducing as authoritative Scripture those passages which only record the distrust, fear, despondency, and unbelief induced by sorrow, trials, and impending death: as in quotations from Jacob, Job, Hezekiah, &c. Indeed, if the quotation of Isa. xxxviii. 10 proves his point, by the same process Psa. cxvi. 11 proves that Enoch, Moses, Job, Samuel, Elijah, and others, were "liars." If Jacob's inspiration did not save him from mistake as to the fate of Joseph, why quote Gen. xxxvii. 35 to prove what is really the condition now of the departed?

The Scriptures ascribe to the dead the elements and attributes of entity and personality, and these intimations increase with the expanding stream of inspiration. "The testimony of Jesus is the spirit of prophecy."

The Antichrist—The Man of Sin, &c.

It is singular that at the present time there should be more written, apparently, of the Man of Sin, than of the Man without sin; of the false Christ, than of the true Christ; of Napoleon, than the Son of God; of the eighth head of the beast, than of the Head of the Church; of his sitting in the literal temple at Jerusalem, than of the Lord at God's right hand, or on the throne of David. Well, as this is so, I wish to criticise it a little; not any one in particular, but the errors of any I may have noticed—of the class as a whole.

1. Of "the temple of God." The literal temple of Christ's day at Jerusalem is never called "the temple of God" by the sacred writers; though the one built by Solomon was. He called that one of his day, a "den of thieves," and "your house left desolate." But, 1. Jesus Christ is (John ii. 21) called a Temple. 2. The individual Christian's body (1 Cor. vi. 19) is called so. 3. The Church on earth, in Eph. ii. 21; 1 Cor. iii. 16, 17; 2 Cor. vi. 16; 2 Tim. i. 16; Heb. x. 21; 1 Peter iv. 17. 4. There is also one in heaven (Rev. xi. 19; xiv. 17; xv. 5; xvi. 17.) Now if any one claim that "temple of God," in 2 Thess. ii. 4, and Rev. xi. 1, means a literal one, in Jerusalem, it devolves on them to prove it without one text of Bible.

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2. There is no temple of God literally at Jerusalem now, and has not been for near 1800 years.

3. If the Jews, or Napoleon, or both, should take the Mahommedan mosque of Omar, and call it a temple of God, and perform their ritual ceremonies there, it would not make it "God's temple."

4. If they should build a new one now, it would not be God's, nor consistent with His statement, that their "house should be made desolate till they should hail Him the blessed One who cometh." Nor can there well be time to build such a temple before they look for all to be fulfilled by Napoleon in seven years. The only thing on earth now called the temple, or house of God, or to be so till He comes, are Christians or the Christian Church.

The Man of Sin, therefore, in the temple of God, must be in "the Church of God," so called, for there is nothing else in this dispensation called so by the Holy Scripture, in which he could sit. This it seems to me is demonstrative on this point. Can any one show a passage to the contrary?

With regard to the first beast of Rev. xiii., and the one of the 17th, there is no proof, or way to prove they are identical with the Man of Sin, the Antichrist. The second beast of Rev. xiii. is surely more like it, and is called "the false prophet," working miracles, in presence of the first beast, by which the world was deceived, and made to worship the beast, and make an image. They both are united and work together, as may be seen by the unclean spirits out of their mouth, and by both being together at the last great battle, and are taken together by the Lamb, and cast into the lake of fire. The one the civil head, the other the ecclesiastical head, of the rebellious empire and world.

Again, the Man of Sin is evidently an ecclesiastical power, as it comes from the "apostasy" of the church, or "falling away" of it from Christ, truth and duty. Now the church was "the temple of God," and is called so after "the falling away," just as the ancient temple was so called after Israel had defiled it, and which led God to forsake it and destroy it. The falling away evidently from the connection and argument was the apostasy of the early centuries of the Christian era, and not one yet future. He speaks of but one, and that next to come, after their day of comparative purity. Not one of many, nor a second, or third, or last apostasy. These are broached to meet the demand of the theory, and by their necessity and novelty are proof against it.

This apostasy did lead to a great church hierarchy, but not to an imperial despotism, nor is any modern apostasy likely to—surely not to Louis Napoleon's.

Once more. As nearly all who would make the Man of Sin and Antichrist future, believe in the seven years of literal time, and as likely to be fulfilled by Napoleon, I wish to observe, that if most of the 11th and 12th chapters of Daniel are to be fulfilled yet, then so is most of the 8th and 7th, for this is the exposition of those by Gabriel. And so is the 13th and 17th of Revelation to be future. Now, if all these are future, so are the 11th and 12th, which parallel the 13th. If this be so, no one can prove we are near the end. No one can, in reason, believe all these many and great events will be accomplished in a short time; especially as they have no mark, no proof, that the chronology of them has yet begun, nor any to show when they will begin. To write and say, "I believe it will soon," or "it may," or it "is likely," or "probably," or "doubtless will be soon," is not only no proof, but "likely," &c., to be a delusion.

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As to Napoleon, he neither denies the Father nor Son. He does not seem likely to. He does not claim to be the Christ, nor is he likely to. He does not sit in the temple of God, nor seem likely to. He does not show himself as God, nor seem likely to. He is not worshipped nor exalted above all that is called God, nor seem likely to be. He has not power over all nations, nor seem likely to have. Though many of these writers seem to fear him more than the devil, and make him nearly as great. I see no proof that he is a noted Spiritualist, as some say. I see no proof that he has one hundred thousand soldiers in Egypt, or half so many in all Egypt, Palestine, and Syria. There is not a text applied to him in the past, but that can be better applied to one or two others. Not one applied to him as the Antichrist, or Man of Sin, that fits at all. Not one for his future but is as likely to be fulfilled by another potentate of Europe.

. . . .

There is not a text of Scripture in the 11th of Daniel from the 31st verse, and the placing of the abomination, to the 40th, to the pushing by "the king of the south," but what can be shown to be fulfilled by Papacy, in the history of the past; and chapter and verse can be given. And I am astonished when I see brethren write that it has not done those things. Where has been your reading? If fully acquainted with its history, you would be shocked and astounded at the facts. It has been fulfilled, and more than fulfilled, every item of it. And I might, I think, say the same of Antichrist, and the Man of Sin; but I will not, but only that any items you think not yet fulfilled, may as well be fulfilled in future by him, as by Napoleon or any other. It is, therefore, no objection to *his* being it, more than it is Napoleon. All you can say at most is, neither have fulfilled it, and you must wait for it to be so. The martyrs and reformers for centuries, who lived, and saw, and suffered at his hands, knew better. They saw, and knew, and preached, and wrote nim down thus. But we in ease and safety, who see, and know, and suffer little from him, must turn his apologists and substitute another not a tenth as bad as he.

The Promises to Abraham and Christ his seed.

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of One, And to thy seed, WHICH IS CHRIST." —GAL. iii. 16.

THE Bible is full of our theme. Our theme is full of Christ. The world is in error respecting it. The learned in the Churches are in doubt how to interpret these promises, or else in utter confusion. Our most distinguished professors of theology in the same seminaries are divided, two against three, the others halting; and our commentators and editors are divided, some holding with the Jews, and others holding off, with no very clear conceptions of what is the truth in relation to Abraham's promises and heirs.

Attempting to disperse the darkness covering our theme, I will examine:

I. These promises; what they be.
II. The heirs; who they be.
III. The time and place of the inheritance.

"Now to Abraham and his seed were the promises made. He saith

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not, And to seeds, as of many; but as of One, And to thy seed, which is CHRIST."

I. What were the promises made of God to Abraham and his seed?

Several promises were made to Abraham; but to Abraham *and his seed* two promises were specially made: 1. "For all the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. xiii. 15). 2. Promise. "In thee" (Gen. xii. 3), "and in thy seed shall all the nations of the earth be blessed" (Gen. xxii. 13). These are the promises to Abraham and his seed for ever.

Mark, all the covenant promises are in two parts, separate and far asunder, yet, for all practical purposes, one; like the two horizons of the firmament, the sensible and the rational. The sensible, or first part of the promise, is temporal; the second part is rational and eternal. The two are separate, as the two horizons of earth and heaven. The first we know by sense, the second by understanding. We see the temporal with our eyes, the eternal by faith; but only through the visible and temporal can we behold and understand the invisible, incomprehensible, and eternal things of the promises.

Abraham's promises have these two parts. The promise of the land to him and to his seed had regard, *first*, to the visible Canaan, and to his seed of the flesh. This is the temporal form and sensible horizon of the promise to perish with the world. The second form has respect to the heavenly Canaan, and to Abraham's seed of faith, which is Christ and His seed. This is the rational, invisible, and eternal character of the promise. As regards this world, the promise is typical and perishable; and as regards the world to come, it is imperishable and eternal. The promised land, with Abraham and his seed of the flesh, is allegorical of the heavenly country, with the glorified seed of faith, which is Christ, and the elect of God. "For the promise that he should be the heir of the world," made to Abraham and his seed, "through the righteousness of faith," had respect to "a land that I will show thee" (Gen. xii. 1), which Abraham by faith saw afar off, and sought during his pilgrimage (Heb. xi. 13, 14), but never set foot on, saith the Spirit by the first martyr, Stephen, though it was promised "to him for a possession, and to his seed after him," when as yet he had no child (Acts vii. 5).

In like manner the promise to Abraham of a seed after him, in whom all nations of the earth shall be blessed, has two parts; first, a carnal race; and second, a race of promise in Christ. In the beginning the Lord said to him: "And I will make of thee a great nation" (Gen. xii. 2). This, with every other promise of God, is on the condition of reverent obedience on the part of the receiver. The first part regards a natural seed, as Ishmael; the other, a seed of promise, as Isaac; from both of whom have sprung a multitude of nations. We drop the seed of Ishmael, and in the seed of promise behold two parts: first, Isaac and his temporal seed; second, Christ and His seed eternal. Isaac and his seed are a visible and transitory race in this world. Christ and His are a seed of the resurrection unto life eternal in the world to come.

To the natural seed of Isaac the promise of the land, earth, was made, but Esau, his first-born, which is Edom, was rejected, and the inheritance fell to Jacob for an everlasting possession. Neither Abraham, nor Isaac, nor Jacob, shall fail of the promise, *although they have never yet possessed the land.* To them the promise had two parts: the *first*, a transitory life in this Canaan as strangers and pilgrims,

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without any possession of the land; the *second* part of the promise relates to eternal life in the heavenly world to come with Jesus and the resurrection. "For the promise that he should be the heir of the world" (Rom. iv. 13), was not to Abraham or his seed of this dying world, but it was that he should be the heir of the eternal world; a promise alike to Abraham and to his seed, which is Christ and to Christ's seed, born again, not of corruptible seed, but of incorruptible (1 Pet. i. 23), and "accounted worthy to obtain that world, and the resurrection from the dead" (Luke xx. 35), "when the Son of man shall sit in the throne of His glory" (Matt. xix. 28).

Such was the first promise made to Abraham and his seed, which is Christ; a promise of the land for an everlasting possession; a promise having two aspects: the first, worldly and temporal; the second, heavenly and eternal. In the temporal aspect the promise has been fulfilled to the fathers, and to their natural offspring, to whom, in its present state, the Canaan of this world is no longer worth having; but to the fathers, to Abraham, and his seed, which is Christ, the promise remains to be fulfilled. They have had no possession of the land at all beyond their sojourn in it. No *mortal* can have any other possession of it. Yet the covenant promise cannot fail: they shall have the land to whom it is promised, and for that promised everlasting possession, they return in the resurrection from the dead with all "the ransomed of the Lord, and come to Zion with songs and everlasting joy upon their heads; and sorrow and sighing shall flee away" (Is. xxxv. 10). Such was the first promise to Abraham and his seed, Christ, of the land, earth, for ever.

The second promise to Abraham and his seed, Christ, "In thee and in thy seed shall all the nations of the earth be blessed," is seven times repeated in the Scriptures, and it is partially fulfilling, and was fulfilled by Christ, in the form of a servant, preaching the Gospel of the coming kingdom of God, and dying the shameful death of a malefactor, and establishing His Church in this world. But all who love the kingdom of God, and pray for its manifestation on earth, as it is in heaven, are looking forward to a fulfilment of this sevenfold promise, far beyond anything yet seen or heard of in this world. The promise has two aspects, one looking toward the nations of time, the which moves very slowly. For in this nineteenth century not one-fifth of our race bear the name, and a much less portion bear the character of the seed of promise, which is Christ. Therefore, in this, as in every other form of the promises, we look on the blessing in this world as a foretaste and an earnest of the full feast in the world to come, prepared for all people, when the Lord God will swallow up death in victory, and "will wipe away tears from off all faces, and the rebuke of His people shall He take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; this is the Lord, we have waited for Him; we will be glad, and rejoice in His salvation" (Is. xxv. 8, 9). These are the promises to Abraham and his seed, which is Christ.

II. Having found what be the promises to Abraham and his seed, Christ, I inquire secondly after the heirs; who they be.

Of the visible Canaan, the natural seed of Abraham are the heirs; but these have no inheritance in the land of promise, any more than Abraham, or our Saviour, Christ, had. The natural seed, like their brother Ishmael, with the mother that bare him, are all turned out of possession into the wilderness, to return no more in this dispensation.

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To Abraham and his seed, Christ, the promised inheritance, is for an everlasting possession, which the natural seed cannot have, though they may be restored from their dispersions. For everlasting possessions are impossibilities in this perishable state and corruptible world, under doom of dissolution, with all things therein. Moreover, "the promise that he should be the heir of the world, was not to Abraham, or to his seed," of the flesh, but to his "seed, which is Christ." Dead to this world, without inheritance in it, they are in this world *heirs*, but *owners* of the inheritance in the next world. For wherever Abraham and Christ shall receive their inheritance, their seed must inherit also. They have not had, but, according to the promise, they shall have the land, earth, for an everlasting possession; and the children of God being joint-heirs with Christ, shall inherit with them. The heirs of the great inheritance, therefore, "are the children of God, being the children of the resurrection." They in this world bear the likeness of the natural Adam, and are heirs only, but in the world to come they shall bear the image of the heavenly Man in everlasting possession of the inheritance. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him" (1 John iii. 2). He is glorified: the heirs of the promises will be glorified with Him. He is "first-born from the dead," "the first fruits of them that slept." His co-heirs and younger brethren constitute the harvest in the resurrection, and these be the heirs of the promises to Abraham and his seed, which is Christ. As it is written: "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption" (1 Cor. xv. 50).*

. . . .

To conclude. Under the Mosaic dispensation, the love of the world, with its riches and joys, its power and glory, deceived the Jews to their national ruin and dispersion; so now worldliness assails our churches with a vigour not surpassed since the first Christian emperors. In the Apostolic Church, the first love of the risen and glorified Saviour, and the cherished hope of His soon appearing in His Kingdom, exalted the disciples above the fear of the chief priest and the rulers of the people, levelled all distinctions of rank, wealth, and learning among the brethren, opened wide the channels of their benevolence, put off covetousness, and the grasp of every brother upon his possessions as his own, while it filled their hearts with the love of the brotherhood and of God. So now the same first love of the risen and glorified Lord Jesus Christ, coming with clouds, to bless all the nations of the regenerate earth in His everlasting kingdom, bears similar holy fruits, and offers the best, the only hope of ever rising above the barriers of sects, and of opening the Christian's heart toward all who love Christ, and the liberal hand to all the poor heathen in our own and in foreign lands.

God the ever-blessed help us by His grace so to accept the precious promises to Abraham and his seed, which is Christ, that we may, with our heart and life, in this world, and in the great day of the Lord, be accounted heirs, and have our portion with the saints in the everlasting Kingdom of our Lord and Saviour Jesus Christ.

*** There is some confusion in this article; but the author does not deny the promises regarding the land to the literal Israel: only he mixes up the spiritual and the natural seed of Abraham in a way which almost sets aside the separate blessing for the literal Israel.**

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Christ's Second Advent.

REV. i. 9.

BLOW ye the message on from star to star
Ye trumpet-winds afar!
Ye angels, from the crimson of whose wings
Gold fire eternal springs,
Come from all corners of the dædal earth,
Come with a morning singing, and make fair
The pinion-ploughed air!
Ye prophets, still half-anguished with the birth
Of those great pæans of Jehovah's war,
Whose notes still echoing are,
Come with your sackcloth changed for robes of glory,
And bow your grave locks hoary!
Ye saints, thou maiden-mother, come ye all,
Come with glad praises to our festival;
For Christ, who once hath in the cold earth lain,
In splendour comes again!

E. W. G.

LAM. v. 20-22.

THOU hast thrust us away to a corner
As refuse beneath.
Thou hast given our cheek to the scorner,
And broken our teeth.

Thou hast hired us to death without wages,
Because of our sins.
Thou hast fastened our feet into cages,
And trapped them in gins.

Thou hast shattered the joints of our harness
And loosened our greaves;
Thou hast made us light dross in the furnace,
Gray blight in the leaves.

Thou hast altered our marvellous places
To pasture for cranes.
Thou hast broken the flesh of our faces
With leprosy stains.

Thou hast wrought us reproof with Thine arrow,
Dismay with Thy spear.
Thou hast probed all our bones to the marrow,
And slain us with fear.

The rebuke of Thy wasting is grievous
As death on our tribe.
Our glory and excellence leave us;
Fools mutter and gibe.

The beam of our sun's way is broken;
Our moon bows her head.
In the core of our sunset Thy token
Is darkness for red.

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To the field we ran under Thy mantle
  Arrayed in Thy name.
Behold us a fragment, a cantle,
  A city of shame.

They are slain who arose in Thy shelter;
  They lie gray in sleep.
In the plash of the vine-hills they welter
  Like plague-eaten sheep.

They are snared in their trust. They are weaker
  Than sleep, who were strong.
Will they sit with the lute-string and beaker
  At feasting or song?

Will they rise and reach lips to their spouses,
  And govern their hinds?
Will they rule with delight in their houses?
  Weak are they as winds.

Will they whine to the Snow that she spare them,
  Or harbour in rain?
Can they tell thee the mother that bare them,
  Or pleasure from pain?

All these have inherited silence,
  Past labour, past light;
Thou hast sold them away to the islands,
  Whose ocean is night.

Out of mind in the desolate porches
  And precinct of shade,
They, desiring in dimness no torches,
  Forget they were made.

Shall they smite with the sword, or be smitten
  Bring spoil, or be spoiled?
They are past as a dream; who has written
  In books how they toiled?

They were sleek in all fulness of treasure,
  Sweet wine and soft bread;
They shone, till a tyrannous measure
  Was dealt to them dead.

Wilt thou speak? We are melted with trouble
  They sleep, we remain:
Wilt thou save, and restore to us double
  The blood of our slain?

Bring again Thine own flock to their feeding
  In sweet pasture ways.
In Thine hand there is fulness exceeding
  All fatness of days.

Thou hast broken Thy vineyard in anger,
  And wasted its shoots;
Thou hast said to the son of the stranger
  "Go, trample the fruits."

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In rush-pits and reed-beds, uncertain,
We wander till morn.
We are clothed round with death, as a curtain,
Our raiment is scorn.

Our slain people lie in each gateway.
Our city for shroud
Has the smoke of her burning, a great way
Seen yellow in cloud.

Remove as keen hoar-frost thine evil;
Refresh drought with dew,
Restore our brave summers Thy weevil
And canker-worm slew.

Christ's Coming and Reign.

OBJECTIONS ANSWERED.

Objection 1. This is not our first and natural thought about the future.

Reply. What right has one to have a first and natural thought? Must not God have a thought before we have one? What can we know of the future in any way, except as we are taught by the word of revelation; and is it not written that God's thoughts are not our thoughts, neither are His ways our ways?

Objection 2. The church is the pillar and ground of the truth. Is not the truth mighty, and will it not prevail? May we not hope then to see a millennium brought in by the universal dissemination of the truth?

Reply. It is the doctrine of the devil, that men by knowledge shall become as gods. It is the delusion of humanity that speculative knowledge will save the world. Against this stands Satan himself, all history, and the Word of God. Satan stands against his own doctrine; for surely Satan's attainments in knowledge of every sort surpass those of any *savant* or school of *savants* upon earth, and yet he remains a liar and the prince of darkness still. All history stands against the doctrine; for what shall we say of places once thoroughly evangelised? What of the seven Asian Churches? What of Geneva? What of Rome itself? Is it not true that the spiritual church of Jesus Christ has wended her way across the continents more like a forlorn pilgrim than like a conqueror moving on to fields of fresher glory? Is it not true that as the elect have been gathered, the candlesticks have been carried forward, and that darkness, gross darkness has closed in upon the Gospel's radiant track?

Objection 3. Is not the Church baptized with the Holy Ghost, and is not the Holy Ghost able to convert the world?

Reply. It is not a question of the Holy Spirit's power, but of God's purpose. If God should will to convert the world during the present dispensation, no question He could do it. But He has not so purposed; on the contrary, He has allowed that one family of our race, at least, should continue during the whole gospel dispensation in unbelief. He has permitted that blindness should, in part, happen to Israel, until

the times of the Gentiles be fulfilled, and so that all Israel should be saved; as it is written, "There shall come out of Zion the *deliverer*, who shall turn away ungodliness from Jacob."

Objection 4. The Bible says that the world is to be converted.

Reply 1st. This is precisely what we teach, an effectual universal sanctification.

2d. The Bible, which foretells this blessedness, foretells that it is to be brought in at the "coming of the Lord Jesus, whom the heavens have received until the times of restitution of all things."

3d. It is a significant fact that all the bright and glowing descriptions of that blessedness are to be found in the Old Testament and in connection with the Jew; never in the New Testament and in connection with the Church. Ministers or other persons who are accustomed to select Scriptures to be read at missionary meetings know the difficulties which are encountered in the way of harmonising the language of the Gospels and Epistles with that modern and monstrous notion to which some have given so bad a prominence, namely, that "the now existing Church is fighting and winning her way to the throne of the world," —a notion justly stigmatised as "worthy of Papists or Mormons," but certainly a blank contradiction of the Christian's character and attitude as a martyr and confessor of the world-rejected Jesus.

Objection 5. This doctrine destroys earnestness.

Reply 1st. It destroys the energy of self-will, but not earnestness; besides, earnestness is not necessarily the activity of the new creature; a man may be as earnest as Saul of Tarsus was when he "made havoc of the Church;" or as the Jews were when they went about "to establish their own righteousness," and yet be as unsaved as they. The fact is, that the more of a certain kind of religion men have, the worse it is for them.

2d. The Scripture tells us "to occupy" till Jesus comes. It tells us that he who "says in his heart, My Lord delayeth His coming, and makes this an excuse for slothfulness and wanton riot, is a wicked servant, and that he shall be cut asunder, and have his portion appointed with the hypocrites." It further tells us, "that it is required of stewards that a man be found faithful." It says also, "Behold, I come quickly: and my reward is with me to render to every man according as his work shall be."

3d. It will not answer to affirm that this doctrine dampens earnestness so long as men are surrounded by its living witnesses.

Objection 6. It is not a practical doctrine.

Reply. It is impossible to judge of a doctrine until men have heartily received it and felt its power. There are those who would tell us that the doctrine of election is not practical, and that the doctrine of justification without works of the law is licentious. The truth is, as may be proved by innumerable citations, that the doctrine of our Lord's immediate appearing is the grand instrument in apostolic hands of awakening and urging sluggish Christians to practical holiness of life. "Every man that hath THIS HOPE in him," says John, "purifieth himself, even as He is pure."

Objection 7. Death is the coming of the Lord.

Reply 1st. To make death the coming, is to make our going to Christ identical with His return, "in like manner as He went away," which is absurd.

2d. To make death the coming is to make Christ the death instead of the life and resurrection.

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3d. If death be the coming, then when Jesus said of John, "If I will that he tarry till I come," why did the disciples understand it just the other way, namely, that John was not to die?

. . . .

Objection 9. Christ said that His kingdom was not of this world; that is, His kingdom should not be worldly, it should have nothing to do with earth.

Reply 1st. It is also written in the Revelation, "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and of His Christ, and He shall reign." It is written again in the Revelation, "Thou hast made us kings, and we shall reign, ἐπὶ τῆς γῆς, over the earth."

2d. Our Saviour, in the same passage, adds an explanation, "If my kingdom were of this world," that is, If it were a kingdom having a like origin, and belonging to the same class and order with the world-systems, "then would my servants fight." But now, during the present dispensation, while the κόσμος or external and visible order of things remains unchanged, I, as a king, have nothing to do with it. I am the rival of no Cæsar, my kingdom is not of this world.

3d. We are expressly taught in the 2d chapter of the Epistle to the Hebrews that the "habitable world to come," τὴν οἰκουμένην, is to be put in subjection unto Jesus, and that although "we see not yet all things put under Him," we have, in His resurrection and exaltation, the pledge of it—the perfect literal fulfilment of the 8th Psalm, "Thou hast put all things under His feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas."

It is for an introduction into this liberty consequent upon the glorious manifestation of the sons of God that, we are told, creation waits and groans.

Objection 10. Our Saviour says that this gospel must first be preached as a witness to all nations; that is, that the world must first be evangelised.

Reply 1st. This does not mean that the gospel must first be preached to each individual among the nations; for millions are already dead who never heard it.

2d. What gospel is to be preached? The gospel of the kingdom.

3d. Probably there is no nation, people, or tribe on earth which has not had, during the past eighteen centuries, full and ample opportunity not only to hear the gospel, but to witness its practical effects and power. To what extent evangelisation shall be further carried, if to any, we do not know. Our duty is not measured by the divine decree, but by the imperative command, "Go preach my gospel." So long as a solitary unconverted soul remains amid the dying millions, our duty is most urgent. Each individual Christian is responsible for preaching the gospel to every creature. "Go or send!" is what God says to us in prospect of the vast uncomprehending darkness of this world. Into the darkness, some way or other, we must plunge, with the expectation never to emerge again, until the tremulous effulgence of the Morning Star which now falls upon our rapid feet shall break to actual disclosure in the quick and glorious coming of the Lord.

Objection 11. The whole idea of a personal coming and literal reign is a carnal one.

Reply 1st. It cannot be questioned that in a scheme of redemption, in which the body as well as soul has been included, some things must

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be, in a sense, carnal. The flesh assumption was carnal; the birth of Jesus was carnal; His eating and drinking were carnal; His bloody cross was carnal; and the very flesh and bones which He claimed to have after His resurrection, and by which He was then, and is forever, distinguished from a disembodied spirit, are carnal. As carnal, no more, and thanks be to God, no less, will be His reappearing in that glorious body to whose similitude we also shall be changed.

2d. If Christ ever comes again, He must come in the flesh; for, as has been rightly remarked, "There is no more sense in the spiritual coming of a man than there is in the bodily coming of a spirit." But if Christ is to come in the flesh, why may He not reign in it?

3d. "Of the fruit of David's loins according to the flesh," God has sworn to raise up Christ to sit upon His throne. To say that David ever sat at the right hand of the Majesty on high, is to utter blasphemy. The true explanation, therefore, is, that the proper humanity of Jesus is yet to sit and reign where David sat and reigned. If this be carnal, then the carnality, whatever there be of it, is in God's thought, and not in ours.

4th. The saints in resurrection bodies are to sit and reign with Jesus on His throne. Does any one interpret this, as if the saints were to share the spiritual dominion of Jehovah? As if, in participation of the attributes of Deity, men were to reign in one another's hearts? How much easier of belief is this than the doctrine that a redeeming Man surrounded by redeemed men is to exercise immediate dominion over redeemed creation?

Objection 12. Why not avoid all perplexity by spiritualising the prophecies?

Reply 1st. We cannot spiritualise them. Much which they contain has already passed into the commonplace of fact. Messiah has been born of the lineage of David and of a virgin. He has ridden into Jerusalem on an ass's colt. He has been led as a lamb to the slaughter. He has risen from the dead. All these things are as true as are any other of the ordinary events of history. Again, the dispersion and degradation of the Jew cannot be spiritualised. These are as patent as they are painful to universal observation. But the same prophecies which foretell the sufferings foretell the future glories. Unless, therefore, we are presumptuous enough to break the Scripture, we must consent to take it as it stands.

2d. If we begin to spiritualise the Scripture—that is, to deny the real facts, events, and persons described, and to translate the language to the sphere of merely personal experiences—where shall we stop? One man explains away Jerusalem; there is no such city. Another explains away the brazen serpent; there was no such event. Another explains away Abraham; there was no such person. By-and-by, all is explained away. Not a bone of the skeleton of those facts on which Christianity is built—for it is built on facts—remains.

3d. Great heresies have sprung from spiritualising the word, that is, by denying its literal, while giving to it another and perhaps transcendental, meaning. This is the main reliance of Rationalists, Unitarians, and Spiritualists. Such men twist a text like a nose of wax, and make it mean anything. On the contrary, it cannot be shown in a solitary instance since the world began, that the soul has been led astray through interpreting God in the preciseness of the ideas conveyed in His literal word. *More* than such a soul had hoped for may be contained in the inspired language—*less* than he had hoped for, never.

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Objection 13. Is it meant, then, that we are never to quote literal language as the vehicle of Christian experiences? Are men never to pray for Zion? nor sorrow over Jerusalem? nor speak of the enlargement of the tents of Jacob?

Reply 1st. We have no example in the New Testament. The apostles do not speak of "Zion," "Jacob," &c., meaning thereby the Christian Church.

2d. There can be no objection to the use of any language by way of accommodation; surely none to the use of the language of Holy Scripture. Under a sense of my natural guilt and misery, I may exclaim, "Out of Egypt hast Thou called Thy Son." But this is quite another thing from denying that, as a matter of fact, God did bring up His Son Jesus Christ from Egypt. When I deny the original fact which underlies the language, then I am to be denounced as an unbeliever; but so long as I admit the fact, I may employ it for illustration or utterance, under the guidance of the Holy Spirit, as I will.

Objection 14. But is every word of Scripture to be taken in its strict and literal import? When, for example, Daniel sees a he-goat coming from the west on the face of the whole earth, and having a notable horn between his eyes, are we to expect that such a goat will actually be seen hereafter? Again, when John sees a great whore sitting upon many waters, does this indicate that such a person will hereafter be found occupying such a place?

Reply 1st. The things referred to are expressly said to be in vision; but God speaks in plain language when He says, as in Jeremiah xxxii. 41, "I will rejoice over Israel to do them good, and I will plant them in this land, assuredly with my whole heart and with my whole soul."

2d. The beast which Daniel saw is afterward explained to be "the king of Greece." And the woman of the Revelation is said to represent "Mystery, Babylon the great," &c., while the waters are interpreted as meaning "peoples, multitudes, and nations, and tongues."

3d. We do not assert that there are no figures in the Bible. We only refuse to admit a figure unless it can be shown to be a figure. Plain language stands for plain language, unless qualification, modification, trope, or interpretation can be proved from the book itself. And, in general, our position is, that the Bible is its own interpreter; that a comparison of spiritual things with spiritual is the simple and only work of a disciple; and that the Holy Spirit, unassisted by philosophy, is competent to guide regenerated men into the knowledge of the truth. As for all others, they, of course, are ever learning and never coming to such knowledge.

Objection 15. The doctrine that we are to stand on tiptoe every moment, looking for the coming of the Lord, is certainly absurd; for intervening events have been foretold. St Paul charges the Thessalonians not to be shaken in mind or troubled, as that the day of Christ is at hand; and in continuation he plainly declares that "that day shall not come except there come a falling away first, and that man of sin be revealed whom the Lord will destroy *with* the brightness of His coming."

Reply. In this passage several things are to be distinctly noted.

1st. It is perfectly evident that the Thessalonians were looking for the coming of the Lord.

2d. The apostle draws for them a line of distinction between the coming into the clouds, to receive rising saints, and the subsequent coming to the earth in bright epiphany for judgment.

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3d. This last is the introduction of the "Lord's day," set in glorious contrast to the day of fallen man.

4th. The coming into the clouds is at hand; for the apostle beseeches them by the coming of the Lord Jesus Christ, and our gathering together unto Him; but the Lord's day or stress of judgment is not immediately at hand—still less has it come upon us—for this is the true meaning of the perfect tense ἐνέστηκε, as may be proved by any Greek concordance. Still less is it present. Still less have we believers come under a dispensation of judgment, as the false teachers were insinuating. It seems that certain opponents of St Paul had feigned a "revelation," or "word," or private "letter" from the apostle which countenanced the idea that the resurrection was already past, and that the day of judgment had set in—ἐνέστηκε, was present. No, says Paul, believers cannot come into judgment. That period of perdition to the godless cannot arrive until ἡ ἀποστασία, until the great apostasy of Christendom takes place, and Antichrist be made apparent. And, although "the mystery of iniquity" is already working, the leaven of apostasy is gaining ground, yet it can never reach full head and awful consummation until He that letteth or hindereth be taken out of the way. This last clause undoubtedly contains the key to the whole passage. The power which hinders the rapid growth of evil is the Holy Spirit dwelling in the Church, as the power of an offensive and defensive testimony. When He is taken away, not in His omnipresence, but as the personal indweller of the Church—because, when the Church is caught up, the Holy Spirit goes up with it; when, therefore, the personal reign of the indwelling Spirit ceases from the earth; when He ceases to strive with man through the ministrations of His faithful ones, then the world runs its full and unrestrained career. The fact is, that the Church, like Enoch, caught up to be with Jesus, leaves nominal Christendom, like the world before the flood, to work out under Satanic agency its own evil character and course, until at last the whole world comes to wonder after the blasphemous and bestial Antichrist. Immediately upon this climax of iniquity comes the bright manifestation of the Lord of glory with His already risen saints, for victory and judgment. In this judgment the saints participate; for they judge not only wicked men, but wicked angels. Of course, therefore, they are not under judgment now.

Objection 16. The study of prophecy is connected with fanaticism.

Reply 1st. The study of prophecy ought not to be confounded with the thought of making one's self a prophet.

2d. No great truth has ever been earnestly vindicated without giving rise to the devil's hue and cry of "Fanaticism!" "These that have turned the world upside down are come hither also."

3d. Each man must settle the question concerning his reputation before God. It is a poor choice to ignore God's truth in order to secure the favourable judgment of a worldly church or Christless world.

4th. A special blessing is pronounced not only upon him who reads, but upon those who listen to, the words of prophecy. And it must never be forgotten that the "greatly beloved" Daniel and the disciple "whom Jesus loved" are in these things our divinely approved examples.

5th. There is a vast difference between crying out, "The world is coming to an end," and setting one's self plainly to expound that order of revealed events which goes to prove, in every advancing step, that so far from the world's coming to an immediate stop and final catas-

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trophe, we are as yet only in the vestibule of redemption's mighty drama—that God has only begun with the world in the way of making known His glory.—*Prophetic Times.*

Two Distinct Resurrections.

WHENEVER the resurrection of the righteous is mentioned in the Bible in the same connection with that of the wicked, the righteous are always named first; both as it respects the time and the order of their resurrection, as the following will show :—

1. We will take two examples as it respects the order. Let it be remembered that in connection with the resurrection, if the term life, or damnation, or condemnation is named, the one unto life is always mentioned *first;* as in Dan. xii. 2, "Some to everlasting *life*, and some to shame and everlasting contempt." Also in John v. 33, "They that have done good, unto the resurrection of *life*, and they that have done evil unto the resurrection of damnation."

2. The following passages have respect to the time of their resurrection :—"Christ the first-fruits; afterwards they that are Christ's at His *coming*" (1 Cor. xv. 23). "Blessed and holy is he that hath part in the first resurrection" (Rev. xx. 6). This word "first" is from the Greek *protos*, which signifies order of time, as its primary meaning. Hence, we see that there are two distinct resurrections taught in the Scriptures; first, the resurrection of the righteous; and, second, the resurrection of the wicked. This doctrine is most clearly taught in the New Testament, as the following additional Scriptures will prove :—

(1.) In Luke xiv. 14, two resurrections are taught, the same as in the passages just quoted above from Rev. xx. 5, 6, as it would be absurd to say, "at the resurrection of the just," if the "unjust" are to be raised at the same time. For if the righteous and the wicked are to be raised at the same time, then the idea would be clearly expressed by saying, "Thou shalt be recompensed at the resurrection;" for it would be needless to add, "of the just," if both classes are to be raised at the same time.

(2.) Again, in Luke xx. 35, 36, Christ taught two resurrections in the following language :—"And they which shall be accounted worthy to obtain that world, and the resurrection from the dead" (that is, from the dead ones), "they are equal unto the angels; and are the children of God, being the children of the resurrection." What resurrection? Answer. The *first*, for none come forth in this resurrection except those who are "worthy to obtain that world;" and consequently they are "the children of God, being the children of the resurrection;" "neither can they die any more;" clearly implying that those who are not worthy to obtain that world can die, and will die again, because they are not the children of God, as they do not attain unto the first resurrection (Rev. xx. 6); and consequently they will die "the second death" at the end of "the thousand years."

(3.) Again, in John v. 28, 29, two resurrections are positively taught. The *first* is called "the resurrection of *life*," and the second "the resurrection of *damnation*." Now if Christ here taught but one resurrection, then the text should read, "All that are in the graves shall hear His voice, and shall come forth; they that have done good," and "they that have done evil," "unto the resurrection." But instead of

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this, our Saviour definitely names the two distinct resurrections by saying, "unto the resurrection of life," and "unto the resurrection of damnation." But if a *part* of those who are to come forth in one and the same resurrection are to be damned, then it cannot be called a resurrection of life. And if a *part* are to come forth unto life, then it cannot be a resurrection of damnation. In such a case, it would be a *mixed* resurrection, and called simply the resurrection. But Christ did here teach positively two distinct resurrections; the first unto life, and the second unto *damnation*, or condemnation, as will appear, if we particularly notice the phrases unto life, and unto damnation. For it would be a very great absurdity for us to say that any one could come forth "unto the resurrection of damnation," if there is never to be any such thing. This would be impossible, for no one can ever come unto a thing which does not exist. . But Christ here states explicitly that some, those who have done evil, shall "come forth unto the resurrection of damnation." And such will be "hurt of the second death" (Rev. ii. 11), at the end of "the thousand years," as is proved by Rev. xx. 1–3.

And again, in John xi. 24, where Martha, in speaking of her brother, said, "I know that he shall rise again in the resurrection at the last day." She well knew that her brother would have his resurrection with the just, at "the resurrection of life," or what is called in Rev. xx. 6, the "first resurrection," "at the last day." But why did she say "at the last day," if all, righteous and wicked, have their resurrection at that time? The righteous only have their resurrection then. (See John vi. 39, 40, 44, 54). Two resurrections are plainly implied here; the first at the last day, and the second afterwards, when death and hell (*hades*) will deliver "up the dead which were in them," at the end of "the thousand years," as seen by Rev. xx. 5–9 and 13.

(5.) This doctrine of two distinct resurrections is also taught in Heb. xi. 35, where the first is stated to be "a better resurrection." But better than what? Why, the first will be far better than the second, as the first will be "unto" life; and the second will be "unto" "the second death."

(6.) Also in Phil. iii. 11, two resurrections are taught, where the Apostle Paul tells us how he laboured that he "might attain unto the resurrection of the dead," or "out from the dead ones."—*Diaglott.* What did the apostle mean when he said, "If by *any means* I might attain unto the resurrection of the dead?" If he was a believer in but *one* resurrection, was he afraid that he would not be raised then? What nonsense must be attached to the great apostle's language, if he did not believe in two distinct resurrections? If we take what Christ said in Luke xiv. 14, "Thou shalt be recompensed at the resurrection of the just"—in connection with Acts xxiv. 15—"There shall be a resurrection of the dead, both of the just and unjust"—we can understand why Paul was determined to "attain unto the resurrection" "at the last day," "the first resurrection." And this proves the apostle sound in the faith of two resurrections; and why he was determined "by any means" to attain unto the resurrection of life; for he well knew that, if he did not attain unto the first, the "better" resurrection, then he would have to "come forth" unto the resurrection of condemnation, and be "hurt of the second death."

It may be said that there are other passages which will conflict with this view of two resurrections. But where are such passages to be found? If, for an answer, we are referred to Matt. xiii. 37–42; Matt.

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xxv. 31–46; 2 Thess. i. 7–10, &c., we reply that such Scriptures by no means contradict the idea of two resurrections. The only way these passages are made to disprove the doctrine, is by drawing an unscriptural *inference* from them. The inference is drawn from the words "when," "then," &c., in these passages, which are supposed to teach that at the particular point of time of Christ's second appearing, He will then do *all* that is said shall be done "when" or *after* He comes. But when we attempt to expound such portions of the Word of God as referred to above, we must not overlook the great fact that Christ is spoken of as making *two* advents to this world. And when He came the first time, it took Him between thirty and forty years to accomplish all He did at His first coming. And so when He comes the second time, all that He does *after* He comes, we may properly say will be done "when He shall be revealed from heaven, . . . taking vengeance on them that know not God;" and "when He shall come to be glorified in His saints;" although it will take a much longer period of time for Him to do all this than it took to do all He did when He came the first time.

But it will be asked, how the wicked can see Christ, "when He cometh with clouds," if they are not then raised from the dead? We reply, there is no such passage to be found in the Bible. When Rev. i. 4–7, is taken altogether, it will explain this. It says that Christ "is to come," who is "the first-begotten of the dead," and "the prince of the kings of the earth," and that He will make "us kings and priests unto God and His Father," and to Him is promised "glory and dominion for ever and ever." And so "when," or after He comes "with clouds," every eye shall see Him in possession of His "glory and dominion," even those who "pierced Him; and all kindreds of the earth shall wail because of Him," when they see Him thus in His "glory and dominion." And this they—the wicked—will see after they are raised from the dead at the end of "the thousand years." For they are to "see Abraham, and Isaac, and Jacob, and all the prophets *in the kingdom of God*," and they themselves "thrust out" (Luke xiii. 28). And we must bear in mind that when He comes into possession of His glory and dominion, it will last "for ever and ever." Thus we see that such a "when" as this has quite a long period attached to it; and the wicked can and will "see" this "glory," although they will not "behold" it until a "thousand years" after it begins. With this view agrees Matt. xxv. 31, 46; for "when the Son of Man shall come in His glory, ... then shall He sit upon the throne of His glory." And "when" or while He shall thus sit upon the throne of His glory, "before Him shall be gathered all nations; and He shall separate them one from another." But how long will the Son of Man "sit upon the throne of His glory?" As long as He possesses "glory and dominion," and this will be "for ever and ever." And hence, when or while He sits upon the throne of His glory, executing His authority in His dominions, He will "separate" the righteous from the wicked; the saints then being made immortal, will inherit the kingdom, and the wicked will be made to depart, or "go away into everlasting punishment." And so all is made plain; as when or *after* Christ comes with clouds, and takes the throne of His glory, He, in the majesty of His glory and dominion, will finally separate the righteous from the wicked, because the Father has "given Him authority to *execute* judgment also, because He is the Son of Man" (John v. 27).

Again, if it is claimed that the passage in Matt. xiii. 37–42, militates

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against the idea of two resurrections, because some understand that the wicked are to be punished upon *this earth*, before it is made to pass through its change; we have to say that the wicked are to be first "gathered out" of the "field," which is this world (*kosmos*), and after this they are to be cast into a "furnace of fire." And this will be done by the authority of the Son of Man at the end of the thousand years; for the wicked must first "see Abraham, and Isaac, and Jacob, and all the prophets *in* the kingdom of God; and *after* this they must be thrust out" (Luke xiii. 28). And surely no one can ever be thrust out of a place he never was in. Again, it must be noticed that the wicked are to "go away" from the place they before occupied "*into*" another place to receive their final punishment. And when the Scriptures are carefully examined, and correctly understood, it will be found that there are to be two distinct resurrections—the first, of the righteous at the *beginning* of "the thousand years" of Rev. xx.; and the second, of the wicked at the *end* of those years.

If the objection should be raised against this, that "the wicked must then be burned up twice," we reply, so will the wicked be burned up twice who have died their first death by being consumed by fire in steamboats, in dwelling-houses, and in many other ways. For an example, let us take the terrible fires which have destroyed so many lives in the States of Illinois, Wisconsin, and Michigan, within the last few months. No doubt many sinners perished in those fires. And must we conclude, that because they thus died by being burned up, they will therefore be excluded from a resurrection? Who can believe this? If we can rely upon the reports, many who perished in those late fires really felt as though the day of judgment had come; and we may well conclude such felt and suffered the same as sinners will feel in that day "that shall burn as an oven" (Mal. iv. 1). And for aught they knew, the whole world might have been on fire, for they could not see beyond its limits. But these scenes bear but a faint resemblance to what will take place in that great day which is just at hand.

In Malachi's burning day, which will "burn as an oven," the living wicked will be made to die their first death. But the fire which will "devour" all the wicked who shall be raised from the dead at the end of "the thousand years," will "come down from God out of heaven" (Rev. xx. 9). And if we only bear in mind that the fire that was sent upon Sodom and Gomorrah was "rained" down "from the Lord out of heaven" (Gen. xiii. 24); and also that, "turning the cities of Sodom and Gomorrah into ashes," thus "making them an ensample unto those that after should live ungodly" (2 Peter ii. 6); then we shall learn that the fire, which will put a final end to all the wicked, will also "come down from God out of heaven." For "upon the wicked he shall rain snares [quick burning coals—*margin*], fire and brimstone, and an horrible tempest [or a burning tempest—*margin*]; this shall be the portion of their cup" (Ps. xi. 6). This agrees also with Rev. xx. 14, 15, and xxi. 8, where it is declared that "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death."

Some reject this view of the matter because of the seeming inconsistency, or, as some say, the impossibility of the wicked thus being burned up while encompassing "the camp of the saints about, and the beloved city" (Rev. xx. 9). But when such persons can tell how God

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could preserve the "three men" in the "burning fiery furnace," "upon whose bodies the fire had no power, nor was an hair of their head singed;" or how God could make man's brains and eyes of the dust of the ground; or how He can raise men from their death state in the "dust of the earth;" and ten thousand other things which infidels say are impossible for God to do; then it will be time for them to talk about impossibilities in regard to the *time when*, the *place where*, and the *manner how*, God will dispose of the wicked. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power."

Reviews.

On Mankind; their Origin and Destiny. By an M.A. of Balliol College Oxford. London: Longmans. 1872.

This is a thick octavo of about 800 pages, which we cannot advise any one to read. It is quite in the Colenso line; full of irreverence for the Word of God.

The Heresies of the Plymouth Brethren. By James C. L. Carson, M.D. Thirteenth thousand. London: Houston & Sons, Paternoster Row. 1870.

We return to this volume to give some farther extracts exposing the Darbyite views of the "righteousness of God." These views are essentially Socinian or Unitarian; subversive of the finished work upon the Cross, and in opposition to all that God has written concerning our acceptance with Him through the perfection of the Perfect One. The Darbyites say that when a man believes, he has done with the Cross. It is resurrection alone now with which they have to do. They do not confess sin. They do not pray for the Spirit. They have accepted John Henry Newman's heresy of justification by resurrection, &c. How far they may be permitted to wander from the Cross we know not. They seem to advance rapidly in their denials of these great doctrines which we are in the habit of counting fundamental. Here is the extract:—

"'The Scripture,' continues Mr Darby, 'never speaks of the righteousness of Christ.' How, then, can Mr Darby say he has 'used "Christ's righteousness" himself as a general term?' Why will he be so dishonest as to use an expression which he considers unscriptural, and which he could only use for the purpose of deception? It is truly dreadful to think of such conduct. 'It is alleged,' says Mr Darby, 'that pardon and righteousness are distinct.' Yes, Mr Darby, I have alleged that, and every man who has an atom of sense must see it to be true: and if you were to get the whole world for your trouble, you could not prove them to be the same. It is no wonder you dislike what you call 'theology,' or, in other words, reason brought to bear upon Scripture. No man possessed of the slightest portion of reason could join you in maintaining that the man who is only pardoned is perfectly righteous, perfectly guiltless, perfectly justified: and no man who believes in a God of

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truthfulness and honesty, could believe with you that God will account, hold, and declare a man to be truly just and righteous, when he is not either just or righteous in any sense of the word. The Darbyite nonsense may please shallow-brained Plymouths; but no sensible man of the world will believe that the pardon of a criminal is the same thing as the not guilty of the jury. The one is forgiven, though guilty; but the other is declared just, clear of guilt, innocent.

"Mr Darby has devoted several pages to the consideration of the question of law. I do not pretend to understand all he says, as he sometimes equals the real high Dutch, or genuine Chinese. He writes in the true Darby style; and he need never fear that any man will be able to plagiarise from him without being detected. I do not think there is a man in the world could equal him for muddiness. It is not my intention, however, to say much on the question of law here, as I have already introduced a section on the subject, which the reader can refer to. But I must draw attention to a few of Mr Darby's statements. He says, 'We are not under law at all. . . . People make this great mistake. Because the moral law is in itself good and perfect and holy, that therefore man is necessarily and always under it. This is not so.' Mr Darby has gone aside from his usual course, and made his statement plain. We cannot misunderstand him here. He explicitly states that we are under neither the moral law nor any other law. This is going it with a vengeance. He should burn the Bible forthwith, and ignore the necessity of a Saviour. He gives the one the flattest contradiction, and the other he makes useless. 'We know,' says the Scripture, 'that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God.' We are here told that the law speaks to those who are under it, and that the object of its so doing is, that every mouth may be stopped, and all the world may become guilty before God. Nothing can be more extensive than this. It includes the whole race of Adam. If every mouth is to be stopped, and all the world is to become guilty, there can be no one omitted. The Scripture is very specific. It does not say the world, but all the world and every mouth. No man can be exempted here. In his 'Righteousness and Law,' however, page 8, Mr Darby has the audacity to say that this passage is confined to the Jews, and does not extend, as it states, to all the world; and the inevitable consequence is that some mouths are not to be stopped, and some in the world are not to become guilty before God. As a matter of course, these parties have no need whatever for a Saviour. If they are not guilty, Christ has nothing to say to them. 'They that be whole, says Jesus 'need not a physician, but they that are sick.' Again, the Scripture informs us, 'Where no law is, there is no transgression.' From this, we learn most emphatically, that if any man exists who is not under law, he is no transgressor,—he is no sinner—and requires no Saviour. Where there is no transgression, there is no room for an atonement, no need for a Saviour, and Christ is necessarily excluded. The Darby doctrine differs very far from Paul's. The apostle tells the Church at Rome that he 'delights in the law of God after the inward man;' and the Church at Corinth, that we are 'not without law to God, but under the law to Christ.' Paul and Mr Darby are at direct variance with each other. Which are we to follow? My lot is cast with Paul.

"'Sin,' says Mr Darby, 'we are told, is the transgression of the law. Now, no one knowing Greek could cite this theological, but fatally unscriptural, translation. . . . Another passage quoted is: "under the law to Christ;" but neither here is the law spoken of at all.' Although I have read as much Greek, Latin, and Hebrew as served my own purposes, I do not pretend to Greek, Latin, and Hebrew scholarship. Am I therefore to accept of Mr Darby's pedantic assertions on different points of Greek criticism? By no means. He is one of the last men in the world I would follow on a matter of

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the kind, for the simple reason that his organ of conscientiousness is not sufficiently developed to justify me in depending on him; and in the next place his brain is so coarse in its structural development that he could never become a really accurate and thorough critic. His powers of accurate discrimination are of a low order, and his talent consists chiefly of mere brute-force. Real critical acumen is beyond his measure; and this will be seen hereafter when the influence of his personal physical force shall have ceased to operate as it does in his own day. Even the very question at present under consideration would prove Mr Darby to be void of critical power. He places great importance on changing the translation from 'sin is the transgression of the law,' to 'sin is lawlessness.' Now, what does he effect by this change? What do we understand by the expression 'lawlessness?' When we speak of a man being a lawless character, do we not convey the idea that he is so completely reckless in his conduct that he breaks all the laws of his country without the least compunction, and thus becomes one of the greatest sinners against the law in the whole community? How, then, could this translation improve Mr Darby's position? Impossible. Perhaps, however, he might say lawlessness means being without law of any kind—not liable to or under law at all. If so, I reply, the case would then correspond with the position in which he places himself in regard to the law of God—not under law at all—not subject to it as a rule of life. What follows, then? Simply this: if sin be lawlessness in this sense, Mr Darby, who denies that he is under the moral law or any other law, is one of the greatest sinners in the world, for the sole reason that he is utterly lawless. Further, if sin be lawlessness in this sense, the man who is not placed under law at all—who is lawless—is the only sinner in existence, because lawlessness is the very essence of sin; if to be freed from law is sin, the man who is placed under law ought to be clear of sin; and this gives the flat contradiction to the Scripture, which says, 'Where no law is, there is no transgression.' So that, take it as you will, Mr Darby's criticism on this point demonstrates that he has no claim whatever to the highest of all talents—that of a genuine critic.

"'Christ,' says Mr Darby, 'was made under the law, and kept it. But sinners had no connection with Him in this place. It was needed for His personal perfection, and God's glory.' Now you are at it, Mr Darby. Christ did not require to keep the law as the sinner's substitute; but He required to keep it for His own personal perfection! If the keeping of the law was necessary for His 'personal perfection,' He must have been personally imperfect without it. Nothing could be more horribly blasphemous than this statement of Mr Darby's. It is truly awful. In his second reply, Mr Darby tries to shuffle out of it as follows: 'Certainly, if Christ was under the law and bound to keep it, He would not have been perfect if He had not kept it. Nothing can be more simple. . . . There is not a word to withdraw in it. If I had said, as Dr Carson in the same sentence practically does, that Christ required to keep the law to become perfect as the sinner's substitute, it might have afforded a handle.' Mr Darby's doctrine and mine, when fairly put, are as opposite as the poles. He holds that Christ did not keep the law at all as the sinner's substitute, but that He kept it, and was bound to keep it, on His own account, and that it was absolutely necessary for Him to do so in order to 'His own personal perfection;' consequently the mere neglect or avoidance of a single jot of it, even although that jot might not be essentially moral in its own nature, would have rendered Christ personally imperfect. This is a most dreadful and blasphemous doctrine. It makes the personal perfection of Christ hang upon a contingency. My doctrine, however, is not open to any such accusation. Christ was personally perfect in every sense of the word. He did not require to fulfil the law on His own account, or for His own personal perfection, but as the sinner's substitute, it was absolutely necessary for Him to do so. If He had not fulfilled it on every

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point, His substitution would not have been perfectly complete. The imperfection, however, would have applied solely and exclusively to His substitutionary position, and could not, as Mr Darby maintains, have destroyed His own personal perfection. To render the matter a little plainer, I may apply the argument to Christ's position on the cross. When on the cross He required to pay the full penalty of all the sins of His people, in order to the complete perfection of His atonement—in order to the complete perfection of His substitutionary work; and if He had not done so, He would not have been a perfect substitute: but as regards His own personal position, the matter is entirely different. He was personally perfect, and therefore did not require to make any atonement for Himself. If He had come down from the cross, His substitutionary work would have been imperfect; but He would not have been personally and naturally imperfect, and this makes all the difference in the world. He was made sin as the sinner's substitute; but He was not made sin on His own personal account According to Mr Darby's principle of reasoning, the slightest imperfection in the atonement, in place of making a substitutionary imperfection, would have rendered Christ imperfect in His own individual capacity—in His own special person. The argument is just as applicable to the death as to the life of Christ. In either case, it degrades the Saviour in a most blasphemous manner. It is truly dreadful to think of such opinions being promulgated under the pretence of Christianity.

"'Righteousness,' argues Mr Darby, 'does come by law, if it comes by its being kept.' If Mr Darby had a little more perspicacity, he would see that his own position differs very little from this—that on his own plan, righteousness does come by law, seeing that it comes by the penalty of the broken law being paid on the cross. As far as law is concerned, there is no difference in these two cases. They both equally imply subjection to law; and any objection which could be urged against the one view, could be equally urged against the other. In point of fact, Mr Darby's criticism is perfectly silly, unless he is prepared to deny that righteousness can result in any sense from the work of Christ, either in keeping the law (as written on man's heart and revealed) in life, or in paying the penalty for the breach of the same in death. It is law all the while. 'We are not justified by works of law,' says Mr Darby, 'by whomsoever done, but entirely in another way. "If righteousness come by law, Christ is dead in vain." . . . If we are righteous by Christ's keeping the law, it does come by the law, and Christ's death is in vain.' Mr Darby here does all he can to mystify his readers by jumbling up the keeping of the law by the sinner on his own account, and the keeping of it by Christ on the sinner's behalf. The two things are as different as day is from night; and if the proper distinction be observed, the whole affair becomes as simple as possible. On this plan, the different portions of Holy Writ can be fairly reconciled, in place of setting them to contradict each other, as they must do on Mr Darby's principles. No interpretation can be right which makes one portion of Scripture contradict another. The Bible is the Word of God, and cannot be inconsistent with itself on any subject. Mr Darby seems to be quite satisfied if he can only cover his opinions by the mere sound of Scripture, no matter what havoc he may thus make of Revelation. He acts like an infidel. 'I know,' says Job, 'that I shall be justified.' How do you know that, Job? Is it not said, 'In Thy sight, O Lord, shall no man living be justified.' Do these two statements not contradict each other? No. They are both true, only in a different point of view. No man living shall be justified by his own works; but he may be justified by the righteousness of Christ. This is the key which unlocks the difficulty through which Mr Darby is incapable of seeing. If righteousness comes by law, or, in other words, if a man attempts to procure righteousness by obeying the law on his own account, then indeed Christ is dead

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in vain as far as he is concerned. He repudiates the righteousness of Christ and tries to work out a righteousness for himself. By undertaking to obey the law himself, he ignores the necessity of a Saviour as much as the Darbyites, who say they are not under law. The one undertakes to keep the law, and the other denies he is under it. On such a plan, neither of them requires a Saviour, and Christ is dead in vain. The Scripture, however, takes a more satisfactory view of this matter. It represents the utter inability of man to keep the law he is under; but it does not thus leave him hopeless, as it points out a perfect way of escape through the work of his substitute, Christ Jesus. 'For what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.' Here is the whole question in a few words. When we were unable, in consequence of the weakness of the flesh, to procure righteousness by our keeping of the law, God sent His Son in the likeness of our flesh, in order that the righteousness of the law might be fulfilled in us, through our law-keeping and sin-atoning substitute, Jesus Christ."

The Duke of Somerset's Recent Attack upon the Bible Criticised. By the Rev. Joseph B. M'Caul. London: Longmans, Green, & Co. 1872.

This is the pamphlet of a scholar; and it is the production of one who, with all his scholarship, has held fast his confidence in, and reverence for, the Book of God. It is admirable throughout. We give merely his vindication of St Stephen's Speech.

"St Stephen's mission was to the Hellenistic Jews. (Acts vi. 1.) It was a motley company of these Greek-speaking Israelites (Acts vi. 9) that, mortified at being baffled in argument by Stephen, incited the (Hebrew) elders and scribes of Jerusalem to arrest Stephen, and bring him to trial upon the double charge of disloyalty and blasphemy. It was a critical moment in the history of Judaism. We read (in Acts vi. 7) that the number of the disciples multiplied in Jerusalem exceedingly, and a 'great company of the priests were obedient to the faith.' Popular opinion was beginning to reverse the unrighteous sentence of the Sanhedrin, with its Sadducæan antipathies (Acts v. 13, 17) against the prophetical and miraculous claims of Jesus to be the Messiah, *i.e.*, the Divine Son of God. Could those claims be established, the blood of Jesus would undoubtedly be brought home to its author. Of such a revulsion in public feeling they were (Acts v. 28) nervously apprehensive. They therefore set up false witnesses against Stephen, to bring an indictment against him, so framed as to catch the popular ear, and to enlist the fanatical patriotism of the mob against him. The Jewish polity, indeed, was tottering to its overthrow. The Romans stood ready to 'take away their place and nation.' But to insinuate that such a catastrophe could be possible, far less at hand and immediately impending, was an insult and a blasphemy in the Jewish citizens' estimation.

"Was not the triumphal kingdom of Messiah the Son of David near at hand? And would He not presently avenge the chosen people of their enemies by the 'rod of iron' with which He would 'dash them in pieces?' The accusation, therefore, against St Stephen, ran as follows:—'This man ceaseth not to speak blasphemous words against this holy place (*i.e.*, the temple) and the law. For we have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.' St Stephen instantly saw through the *ad captandum* nature of the

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indictment. It was intended to anticipate, and to 'burke,' the real questions at issue, viz., Was Jesus unjustly put to death? Was the decision of the Sanhedrin that condemned Him (headed by the high priest) finally conclusive? Or, was there, after all, any *prima facie* suspicion that the treatment which Jesus met with at the hands of the Jewish people, might be, after all, the patent seal of His divine credentials? In other words, did Jewish history furnish any examples in which the messenger of God's choice was rejected of the Hebrew nation, and yet was afterwards accepted by acclamation as the chosen instrument of God for the people's salvation? The line of defence adopted by St Stephen, so far from being 'lamentably feeble,' is a marvellous instance of the 'wisdom and the spirit' which his baffled antagonists 'were not able to resist.' To speak in secular language, it was full of 'hits' which must have been unanswerably telling. He challenges the Council to consider the real point at issue, *i.e.*, whether there was not abundant historical precedent for believing that the chosen of God was almost invariably the rejected of the nation. In a few vigorous introductory words, he sketches out the rise of the nation, and the promise to Abraham that his children should inherit Canaan. He reminds them how, in due time, according to promise, Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat the twelve patriarchs. These were the princely founders of the tribes of Israel and Judah; and yet, the patriarchs, (!) moved with envy, sold Joseph into Egypt, but God was with him.' Here, then, the patriarchs were guilty of similar conduct to that of the Sanhedrin. They sold their future deliverer, Joseph, in a moment of malignant spite. And yet to him, by God's appointment, and in God's time, the patriarchs and their families owed their very existence. Stephen then passes to Moses. He was adopted by Pharaoh's daughter at the moment that his nation was the victim of a grinding persecution. He cast in his lot with his people. He claimed kinsmanship with them in their degraded position of servitude. And what was his reward? 'He supposed his brethren would have understood how that God, by his hand, would deliver them, but they understood not. And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren, why do you wrong one to another? But he that did his neighbour wrong thrust him away, saying, who made thee a ruler and a judge over us?' Moses was obliged to fly for his life, lest his own brethren, for whom he had sacrificed everything, should betray him, and for forty years the exodus was retarded. At the end of this period he came back, not upon a self-chosen errand of liberation, but upon a mission direct from God, and armed with miraculous credentials. 'This Moses, whom they refused,' led them out. He showed them 'wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years.' He distinctly foretold that God would raise up a Prophet like unto himself (viz., Jesus), to whom implicit obedience should be due. He received the lively oracles of God in their presence on Sinai. The fathers of the nation heard the voice of the Angel of Jehovah proclaiming the law, for which they now made such an ostentatious parade of their devotion! But this did not hinder them, even in sight of Sinai's awful slopes, from thrusting Moses from them, and in their hearts returning back into Egypt (Acts vii. 35-39). It was Aaron, the high priest (!), the brother of Moses, who consented to head the treason against his inspired kinsman. 'They made the calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.' In spite of the fact that 'our fathers had the tabernacle of witness in the wilderness, as God had appointed, speaking unto Moses that he should make it according to the fashion that he had seen,' the people were evermore in a chronic condition of idolatrous apostacy. This tabernacle they carried in with them, by the hand of Joshua, into the promised land, but things were no ways improved. And now, with admirable

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dexterity, Stephen (v. 45-50) glances at one salient point in the indictment, viz., that he had spoken blasphemous words against this holy place, and foretold its destruction. He reminds them how Solomon, by Divine appointment, had built God a more glorious house than the present. Where was it?

"That holy and beautiful house (with its oracle and ark of the covenant, and the visible presence of the Shechinah, and the sacred fire, &c.) was no more. God had destroyed it for the sins of the people. 'The Most High dwelleth not in temples made with hands, as saith the prophet; Heaven is my throne, and earth my footstool. What house will ye build me? saith the Lord; or what is the place of my rest?' *i.e.*, 'Am I tied or limited to any earthly fabric, after the spiritual sacredness has departed from its desecrated altars?' And now, having laid bare the hypocritical reverence assumed by his accusers, both for lawgiver, for ancestral deliverers of the nation, and the sanctity of the temple, he proceeds to gather up into one magnificent climax the substance of all that he has insinuated in the course of his oration, and to apply it personally to the Sanhedrin. 'Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost! As your fathers did, so do ye! Which of the prophets have not your fathers persecuted? And they have slain them which showed before the coming of the Just One, of whom ye have been now the betrayers and murderers. Who have received the law by the disposition of angels, and have not kept it!' This it was that 'cut' the murderers of Jesus 'to the heart.' The entire history of the nation was against them. After rejecting Joseph, and Moses, and all the prophets in succession, was their refusal to accept the Messiah of God a matter of such paramount incredibility?"

Plain Thoughts on the Sealed Book. Parts I. and II. By James Smith. Ardrossan: Arthur Guthrie.

This is an able and remarkably well-written book. We do not accord with all its expositions, but still we can speak of it as worthy of attention and study. It is *futuristic* in its views, but not exactly in the line of the usual futurist interpreters. The author might reconsider some parts of it, such as those relating to the Witnesses, and Israel. To say the least of it, he has not proved his point, nor satisfied us from Scripture that his expositions are correct. We quote the conclusion:—

"*The Title of the Book*—'THE REVELATION OF ST JOHN.' The title certainly is our most reliable starting point. But what revelation is it—what is it the revelation of? Is it '*The Revelation of Saint John the Divine*,' as our uninspired title has it, or is it the revelation of the history of nations—of Rome, or of the Church, as so many would have it? Certainly not, simply because the inspired title, as given by John himself, is, 'THE REVELATION OF JESUS CHRIST.'

"This, then, can neither be the Revelation of John, that of the Church, that of nations, nor that of Rome. It is 'THE REVELATION OF JESUS CHRIST.'

"Nor is it merely *a* revelation—it is '*The* Revelation of Jesus Christ.' It may be so because He is the author of it, but only so, because He is the object and subject of it as well. It is 'THE REVELATION OF HIM.' Nor was it any past Revelation of Jesus Christ: it was 'shortly to come to pass.' It still stood among the things which 'were to be thereafter.'

"But what revelation of Him could this be? It could not be that of His first advent; that was past already. It can only be that—'*Behold He*

cometh with clouds; and every eye shall see Him, and all kindreds of the earth shall behold Him,' &c. (Rev. i. 7). This is the revelation of the chapter and of the book. This revelation is that of the connection: it is also the text, the key-note of the book. Here at the commencement this key-note is vigorously struck, and it is equally vigorously maintained all throughout—thus, 'Behold He cometh with clouds, and every eye shall see Him' (ver. 7). 'Behold I come quickly' (iii. 11). 'Hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?' (vi. 16, 17). 'Thy wrath is come, and the time of the dead that they should be judged (xi. 18). 'Behold I come as a thief' (xvi. 15). 'It is done' (ver. 17). 'And I saw a great white throne, and Him that sat upon it' (xx. 11). 'Behold I come quickly. Amen. Even so come Lord Jesus' (xxii. 12, 20). Thus, from first to last, the great key-note, the text of the book is, 'THE REVELATION'—the second advent—'OF JESUS CHRIST OUR LORD.'"

Strictures on Dr Thomas's remarks on the "Millenarians" contained in his Address at the Annual Session of the Baptist Union. April, 1872. By J. Smith, Baptist Minister, Bacup.

This is a spirited tract of sixteen pages; well-written and calmly reasoned. We only wish it had been larger. The remarks against which these structures are directed seem to have been of the weakest kind. But Mr Smith has done well to meet them, as he has done here. The following is the conclusion of the pamphlet:—

"Pre-millenarians are constantly charged with ignoring the spirituality o Christ's kingdom, and substituting in its place a carnal worldly paradise On what ground the charge rests we are not told. 'My kingdom,' said Jesus, 'is not of this world.' If it were, it could not be spiritual, for the world is carnal. But does it follow, because it is not *of* this world, that it shall not be *set up* in this world, or that His reign over both men and things shall not be literal and absolute; and when it is, will it for that reason become unspiritual? By the power of the Holy Ghost, He reigns in the hearts of true believers now; He will do so throughout the millennial age, when His converts shall be numerous as the drops of morning dew. But His kingdom shall break in pieces all earthly kingdoms and governments; and His royal prerogative shall be acknowledged to the ends of the earth. When 'He cometh, He shall judge the world in righteousness, and the people with truth.' 'Righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins.' How, then, can the kingdom of Christ be anti-spiritual? The fact of that kingdom comprehending material things cannot make it so. It would be as logical to say that creation, including man, when God pronounced them very good, were opposed to a spiritual reign. 'The spiritual reign' is a human fancy; the phrase is not to be found in God's book Jesus has not only redeemed mankind, but also the goodly inheritance forfeited by man's sin. This world will not be annihilated; by the blood of Christ it is linked to the Eternal Throne. On this earth Jesus dwelt as the lowliest of all and the servant of all. It was the scene of His humiliation and sorrow, and is destined to become the place 'where every knee shall bow, and every tongue confess that Jesus Christ is Lord to the glory of God the Father.' This world is dear to the Saviour's heart; He has redeemed it by price, and will soon return to take it by power from the grasp of the usurper. 'He is the lion of the tribe of Judah, the Root and Offspring of

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David;' He only is 'worthy to open the book [of the inheritance], and to loose the seals thereof.' And when the mighty conqueror performs the glorious deed, earth's jubilee shall be sung with a loud voice, and the strain shall be, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and glory, and blessing.' Will this be 'a retrograde and downward movement?' Is this 'the incongruous state-churchism, the sensuous ritualism, and carnal service of the imaginary personal reign?' We sometimes wonder how men read their Bibles. Is it by the guidance of human opinion, or with 'an ear to hear what the Spirit saith unto the churches?'

"The millenarian theory, according to Dr Thomas, 'is not at all in harmony with the progressive development of Divine operations.' This, however, is a one-sided view of the case. We must connect with it the entire history of our race. True, 'there has been an advance and assent in God's movements;' but what of man's movements? The Doctor should have given us both sides; the facts are on record, and can neither be ignored nor explained away. Take a bird's-eye view of them. 1. God made man upright, and placed him in a beautiful home; but he yielded to the tempter, and lost his estate. 2. God provided and proclaimed a remedy, and promised that goodness should triumph; but the *evil* worked until all flesh had corrupted its way, and God was provoked to sweep it from the face of the earth, one family excepted. 3. By Noah God commenced the world afresh; but *evil* again triumphed, until by the time that Abram lived the world was again filled with darkness, superstition, and idolatry. 4. God selected Abram as the father of a chosen family, in whom all the nations of the earth should be blessed; but *evil* again wrought, and his posterity were reduced to a degrading bondage in the land of Egypt. 5. God again interposed (and with an advanced movement), and by a mighty hand and outstretched arm He delivered them from their Egyptian oppressors; provided for them a faithful leader in the person of Moses, He Himself undertaking to be their King and Lawgiver. The sequel of their history from this point to their rejection as a nation, and their final scattering among all peoples, is well known to all Bible students. Reader, we beg you to ponder carefully the teaching of these two histories. It is a fact that, under all economies, God's goodness to man has been increasingly manifested; and it is equally true that, under every economy which has already run its course, man has failed and lapsed. What, then, is the legitimate inference to be deduced from the two histories? And what becomes of the Doctor's *a priori*, which rests only on one side of the case? The presumption is that there will be another failure, and yet another Divine interposition, and that even 'this spiritual dispensation' will be superseded by 'a new and different economy'—an economy of righteous rule and universal peace. There is no promise that this dispensation shall, in this respect, be an exception to its predecessors. The present aspect of things, according to the Doctor's own showing, does not warrant the belief that it will; and the prophetic roll contains a darker picture of human rebellion, to be exhibited at the end of this age, than the world has yet seen—'a tribulation such as was not since the beginning of the world to this time, no, nor ever shall be.' Oh, that men had understanding of the signs of the times, and that they would warn their fellows of impending danger! 'For if God spared not the natural branches, take heed lest He also spare not thee. Behold, therefore, the goodness and severity of God: on them that fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shall be CUT OFF.' Has the Divine goodness been continued in? Let the history of eighteen centuries furnish the answer; and then let the threatening be seriously pondered, and especially in connection with Christ's predictions concerning the end of the age. (See Matt. xxiv. 37-39; Luke xviii. 8, &c.)

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"The Doctor paints in glowing colours his anticipated millennium; but he paints with colours not his own. 'The good time coming,' and the glorious things foretold, are not found within the limits of this age. 'The cessation of war, the establishment of a lasting peace, and the universal reign of righteousness,' require the presence of Him who is the mighty Conqueror, 'the Prince of Peace,' and the King of Righteousness. If any one doubts this, let him carefully examine the Scriptures quoted by Doctor Thomas in connection with their surroundings; for it is only by so doing that we can get the scope and meaning of unfulfilled prophecy. How postmillenarians can, on any sound principle of interpretation, reconcile their theory with the plain declarations of Scripture, is difficult to understand. They hold that the time must come, when 'nation shall not lift up sword against nation, neither shall they learn war any more' (Isa. ii. 4). This they expect to be literally fulfilled. But it cannot be this side the personal appearing of Jesus. Till then it is, 'nation rising against nation, and kingdom against kingdom, famines, pestilences, and earthquakes in divers places.' Much of this is now matter of history; and to-day both the physical and political condition of the world are in harmony with it. He must be a sanguine man who can look for the establishment of peace, with five or six millions of armed men in Europe—armed with weapons more destructive than human ingenuity ever produced. Disturbing elements are at work in the very heart of society—elements which no thoughtful man can contemplate without feelings of sorrow and dismay. The influence of the world has wellnigh paralysed the Church, so that, instead of fear coming upon men by the potency of her moral power, she is an object of scorn: not simply because men are by nature opposed to religion, but because of the hollow pretences which are paraded before them, and the profession of a religion whose essence is love, connected with exhibitions of nearly every form of human selfishness. Verily, the perilous times of the last days are here, for many "have the form of godliness, but deny the power thereof.' It is said that facts are stubborn things; yet, notwithstanding all the facts of history, and all the predictions of Scripture, some men will set up the millennial kingdom without the presence of the appointed king, and have the world subdued, without the coming forth of the mighty conqueror. But there will be no 'beating of swords into ploughshares, nor of spears into pruning hooks, until the law shall go forth out of Zion, and the word of the Lord from Jerusalem.' In the millennium, says the Doctor, 'all secular governments shall be just;' 'their officers peace, and their exactors righteousness.' Daniel tells us, that 'the kingdom which the God of heaven shall set up, shall break in pieces all these kingdoms'—'secular governments'—great world-powers, symbolised by the great image of Nebuchadnezzar's prophetic dream, which is still running its course. 'The head was of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, the feet part of iron, and part of clay.' This image of Gentile rule will be 'smitten, and broken to pieces by a stone cut out without hands.' Such shall be the fate of all 'secular governments,' and of *their* officers and exactors. The officers and exactors of Isaiah lx. do not belong to the 'secular governments' of the present age, but to restored Israel, dwelling in their own land, under the peaceful rule of their returned king. 'Ephraim shall not envy Judah; and Judah shall not vex Ephraim.' But before the arrival of this happy period, 'the outcasts of Israel must be assembled, and the dispersed of Judah gathered together from the four corners of the earth.' (Isa. xi. 12, 13.) 'The watchman shall see eye to eye, *when the Lord shall bring again Zion.*' All antichristian power, yea, Antichrist himself, the man of sin, that son of perdition, 'shall be consumed by the breath of His mouth, and destroyed with the brightness of His presence' (παρουσια). The same word occurs in 2 Cor. x. 10, 'His bodily presence is weak.' 'The desert shall

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rejoice, and blossom as the rose.' Before then, however, 'the day of the Lord's vengeance' must come, 'and the year of recompenses for the controversy of Zion' (Isa. xxxv. 1; xxxiv. 8). 'The greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High.' But not till the dominion of Antichrist be taken away, consumed, and destroyed, by the presence of the coming One, as the context clearly shows (Dan. vii.). 'The heavens shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.' But the time of this abundance synchronises with the period when restored and regenerated Israel shall call Jehovah, Ishi, *i.e.*, *My Husband* (Hos. ii. 16, 21, 22). 'Then shall the earth yield her increase; and God, even our own God, shall bless us; and all the ends of the earth shall fear Him.' This shall be when Jehovah-Jesus is 'judging the people righteously, and governing the nations upon earth.' The Doctor's concluding reference is to Rev. xix. 6, and is, if possible, more unfortunate than the rest; for it stands in the midst of the same scenes—the coming forth of the conquering King, the overthrow of Babylon, and the great battle of the Lord God Almighty. Let the reader collate all the texts referred to, and study them in the connection in which the Holy Ghost has put them, and form his own judgment as to who has 'missed the right principle of interpretation.' Oh that we had many successors of the noble Bereans, who would bring to the test of Scripture the teaching of reverend divines! We all look for a millennium of purity and peace, and for the second coming of Christ; but when the order in which they shall take place is inverted, the results are confusion, and the misapplication of Scripture.

"Respecting the millenarian theory, the Doctor says, 'A system so repugnant to the genius of the Christian religion must be practically injurious; its effects obviously evil. It has a bad influence on the spirit and conduct of its adherents.' On such men, *e.g.*, as George Muller, of Bristol, and William Pennyfather, of Mildmay Park, London, and many others, 'of whom the world is not worthy.' Why does the New Testament set before us the coming of the Lord as a source of comfort, a motive to watchfulness, and a stimulant to earnest labour? Let the reader consult among others, the following Scriptures:—Matt. xxiv. 42–47; Luke xix. 12–19; John xiv. 1–3, xvi. 20–22; 1 Cor. i. 7; Phil. iii. 20, 21; Col. iii. 1–4; 1 Thess. ii. 19, iv. 14-18; Tit. ii. 11–14; 1 Pet. i. 13—and he will see the practical effect of looking for Christ. In the epistles of the New Testament the Atonement of Christ is mentioned 57 times, the second advent 67 times. 'Faith glories in the cross, and hope longs for the crown. In these we have the two advents, which are the two poles on which the glorious orb of revelation rolls.' And if the doctrine of the personal advent and literal reign of Jesus has been abused by some of its professed adherents, it is no marvel; what important doctrine of revelation has not suffered the same fate? That the right apprehension of the advent is a chief source of comfort in a world where Christ was rejected, and a stimulant to Christian work, is attested by many earnest labourers in every part of the great field. One of our own missionaries told the writer that this was his great motive and hope whilst toiling amidst the abominations of heathendom; and also added that many of his brethren were animated by the same glorious prospect. A speaker at one of our annual missionary meetings in London, said, 'Suppose we knew that the Lord Jesus would come to-morrow, what, in such circumstances, ought we to be doing? Just what we are doing to-night.' 'Work while it is called to-day; for the night cometh when no man can work;' 'occupy till I come.' And such is ever the result of a scriptural expectation of the speedy appearing of the Son of man from heaven. No doctrine of the Bible is more calculated to comfort, stimulate, and purify, when rightly apprehended and held in love of the truth. And for the glory of Him, who will

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soon come in the clouds of heaven, and in defence of those who hold this precious truth, this pamphlet has been written.

"'He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.'"

Sunday Reflections on Current Topics: with an Introductory Essay on the meaning of the word "Christianity," and on the Interpretation of the Old Testament Scriptures, in reference to certain statements contained in Vol. I. of the "Speaker's Commentary." By the Rev. Joseph B. M'Caul, London. London: Longmans, Green, & Co., Paternoster Row. 1872.

A very able, though unpretending volume. It deals with many current topics; with all of them in a most vigorous and scholarlike manner. Like the other work of the same author noticed above, it is remarkable for its devout reverence for the Word, and its bold defence of inspiration against modern assailants. The following from "Pilate the Temporiser" will exhibit the author's style and manner of dealing with his subjects. It is one of the freshest pieces of scriptural illustration that we have met with for a long time.

"A Roman nobleman like Pilate, coming from the western centre of the Pagan world, must have found himself in a perplexing position in Judæa.

"An accomplished heathen, conforming to the State religion of Rome, from policy, but despising and disbelieving its lying idolatries, he found himself called to preside over a nation fierce, turbulent, bigoted in defence of their ceremonial observances and religious rites, but disunited amongst themselves. The nation of the Jews was then, as now, a standing riddle to the uninstructed in God's word and purposes. Their sacred writings were unapproachable in their justice, in their merciful benevolence, in their incomparable purity.

"The God that they set forth was ONE. His attributes were judgment and mercy, No indecent puerilities disgraced their system of theology HOLINESS was designated as the habitation of Jehovah's majesty. Had the law of Moses been only carried into effect, the Jewish State must have been the model of God-fearing morality, and justice tempered with mercy. Everything was so different to what Pilate had been accustomed to. The city was splendid, the Temple was magnificent, but there were no graven images. There were no shrines and chapels dedicated to filthy lusts, as in heathen lands, where devils were worshipped under the false designation of 'Gods.' The sacred books of the Jews had long since been translated out of the Hebrew into Greek. Greek was the French of those days. Pilate could easily master the religious doctrines of his government. First, there was the law of Moses to study. Then, there was the inspired supplement in the prophets, the historical writings, and the Psalms. There was a halo of supernaturalism surrounding the Jewish nation, authenticated by the history of the Gentile empires, which had come in contact with them from the beginning.

"The dealings of the God of Israel with Egypt, and Syria, with Assyria, Babylon, Persia, and Macedonia, were but as *our* own mediæval history in those days, and yet the Jewish people of Pilate's period were but a nation of fanatical formalists. The Sadducees clung to the political law of Moses, and yet denied the existence of the soul. The Pharisees were zealous for the letter of every precept, but made void the very law of God by the traditions of men. I say, that the position of a Roman governor in Judæa must have been a most perplexing one. The theory, the profession of godliness was there, but the life contradicted what the tongue of acrimonious controversy maintained. At this critical period Christ appeared. His daily conversation was

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an undeviating course of spotless self-denial. His doctrine was, love to God, and an unselfish sympathy with the poorest of men. 'Grace and truth' accompanied His footsteps. The miraculous powers of Heaven He exerted to benefit the outcasts of society. He reasserted all that was written in the Law and the Prophets. He said they were God's very Word and Law, but He taught the SPIRIT, as well as the letter.

"He fed the starving thousands with bread supernaturally produced. He healed their diseases. He warned them against the sham devotion of the Scribes and Pharisees, but He excited no political commotion. He claimed no exemption from foreign taxes. He did not strive nor cry, nor cause His voice to be heard in the streets. He was the SON OF DAVID, and yet demanded no earthly throne. He claimed for God the things that are God's, but He commanded that 'the things that were Cæsar's' should be rendered to him. And a Roman governor would not be slow to understand that in Christ's formula of dutiful love lay the entire fulfilling of the law. We know that the fame of Jesus had extended to the palaces of the rulers. Herod for a long time had desired to see Him. The fact of our Lord's collecting such a number of followers could not have escaped the vigilance of the Roman police at so critical a period. And yet, that they never attempted to molest the new teacher of righteousness is certain! Yea, was it not written concerning Him, by the prophet Isaiah, more than 740 years before, 'Behold my servant shall deal prudently. He shall be exalted and extolled, and be very high . . . the kings shall shut their mouths at Him, for that which had not been told them shall they see; and that which they had not heard, shall they consider?'

"It is a remarkable circumstance that not the smallest hint is thrown out, to the effect, that the ministry of Jesus was displeasing to the Romans. Nay, at least, one military officer of standing came to crave His assistance. When our Lord made His triumphal entry into Jerusalem, the cry of HOSANNA TO (or rather, *by*)* THE SON OF DAVID gave no offence to the foreign authorities.

"It was too apparent that Jesus was no political agitator. He was no malcontent. The sovereignty that He claimed was not of this world.

"Pilate must have known of all that was going on in the face of day. He could not have been ignorant that CHRIST'S teaching was hateful to the scribes, the Pharisees, and Sadducees. Jesus inculcated a holy obedience. They were always on the watch to excite the people to revolt against the Roman oppressors.

"St Matthew (xxviii. 18) and St Mark (xv. 10) tell us expressly that 'Pilate knew that the chief priests had delivered Him for envy.'

"He knew the merits of the case that was at last referred to himself for capital decision.

"Our Lord's influence with the common people could not have been displeasing to the Romans. He was no demagogue or rebel. He was on the side of order. His whole teaching paralysed the rival factions. The common people were rendered contented by it. They were taught their religious duties. Their wants were alleviated; and, furthermore, 'He taught them as one having authority, and not as the scribes.'

"This was the position of affairs on that sorrowful night which our Saviour spent in Gethsemane's garden, and was afterwards betrayed into the hands of His enemies with a kiss; when the chief priests, the scribes, and the elders sent down a great multitude with swords and with staves to take Him; when He was put on His trial before the unrighteous tribunal of Caiaphas.

"Doubtless every circumstance that passed in that wicked conclave was

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* *i.e.*, "Save us, we pray, by the Son of David."

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immediately reported to Pilate. So great a commotion amongst the heads of the Jews would be narrowly watched. The nation was always a seditious one. Several minor disturbances had been extinguished by Pilate with savage violence. The blood of the Galileans he had mingled with their sacrifices. The governor must needs be kept supplied with intelligence, that he might be prepared to act promptly, upon the first symptom of disaffection or tumult.

"And now the shadows of that night of sacrilegious mockery of justice were beginning to wane. Morning was about to break upon the guiltiest day that the world ever saw. The Divine victim had drunk deep into that cup of mingled agony and distress which He had just prayed, that if possible, it might pass from Him. The cock had crowed to tell of the coming dawn, and Peter had thrice denied his Lord. The base malignity of the elders was no longer baffled. He had declared Himself to be the Son of God. This was a sufficient accusation, upon which they could hang the capital sentence against blasphemy.

"Jesus had been spit upon in the presence of His judges. He had been mocked, reviled, and buffeted. And now, whilst it was yet very early, His accusers rose up, and bound their unresisting prisoner, and in one tumultuous torrent the crowd flowed through the portals of the high priest's palace, and knocked for admittance at the palace of Pilate.

"Pilate was not unprepared for the furious deputation that besieged his gates at that early hour of the morning. They were no welcome demands which they brought with them. His own inclinations would be on the side of Jesus. He was a good subject, a wholesome instructor of the people. He effectually exposed the selfish partisanship of the zealots for the law.

"He must therefore, if possible, be spared. Besides, report had encircled the guiltless prisoner with a mysterious halo of supernatural power. If rumour spake truly, He had raised the dead, He had walked on the stormy sea, He had given sight to the blind, He had cast out devils. Of these things Pilate had heard with the hearing of the ear, but now Jesus was to stand before his judgment-seat; the VIRGIN-BORN PROPHET of blameless life, the wielder of a mightier omnipotence than Pilate's pagan philosophy had ever dreamt of.

"And, therefore, when the priestly rabble rushed in, hurrying Jesus in their midst, doubtless his heathen superstitious heart misgave him. It was so unpleasant a business, that he would fain avoid intermeddling in it.

"Pilate's extreme anxiety, from first to last, to avoid mixing in the matter is most striking.

"The indictment which the Jewish authorities brought against our Lord was twofold. It was admirably calculated to work upon Pilate's fears. The first accusation was that He stirred up the people from Galilee in the North to Jerusalem in the South. (Luke xxiii. 5.) That He forbade to give tribute to Cæsar, and claimed to be the King of the Jews. Pilate knew well that this calumny was false. But Tiberius, the Emperor, was a pitiless and jealous tyrant, and the accusation was a dangerous one. If Pilate let Jesus go he was not "Cæsar's friend." It might cost him his governorship and his life. The second crime was, that He claimed to be the SON OF GOD. "When Pilate heard that saying, he was the more afraid" (John xix. 8). He more than half believed that the indictment might be true.

"We may well believe that much more passed in the judgment hall of Pilate than those few emphatic sentences which the Evangelists have recorded. They testify with one consent to his persuasion of the innocence of Jesus. They paint, in no doubtful colours, the struggle between pity and self-interest, between anxiety to stand well with his imperial master, and the desire to avoid the fearful responsibility of putting Jesus to death.

"Observe how Pilate caught at the statement that Jesus had been in

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Galilee. Galilee was in Herod's jurisdiction. He was that sanguinary trifler, who, to ratify a drunken oath, beheaded John the Baptist. Herod happened to be in Jerusalem! To Herod He should go. But Herod, in his turn, could find nothing worthy of death in Jesus, and so to Pilate He was brought back. The responsibility which Pilate had hoped to foist upon a less scrupulous man, fell back upon his own head.

"There was but one way of avoiding the difficulty. That was by refusing to consent to the murder of Jesus. He found himself again face to face with the difficulty. He must disoblige the Jews and be accused to Cæsar; or he must give 'sentence against Jesus, that it should be as they required.'

"Again and again, therefore, did he take his place on the judgment-seat, and commune with his august Prisoner, and the more convinced of His innocence, more persuaded of His claim to be THE SON OF GOD, did he return to plead with the multitude outside—with that bloodthirsty 'generation of vipers' who would not 'enter into the judgment hall,' lest, forsooth, 'they might be defiled, but that they might eat the Passover,' and yet who howled aloud, with savage importunity outside the doors, for the blood of THE HOLY AND THE JUST ONE!

"To these hard-hearted men did he return, and with all the anguished eloquence of an awakened conscience, implored them not to press him further to the horrible deed. Vain was his despairing hope that things might take a favourable turn, that he might be able to save his credit with Cæsar, and secondly, the life of JESUS CHRIST THE RIGHTEOUS!

"Vain also was the message which his wife sent unto him as he sat on the judgment-seat, and to which he would gladly have given heed. 'Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of Him' (Matt. xxvii. 19).

"This statement of St Matthew shows us, that Pilate had even asked counsel of his wife, as to the terrible cause that was about to be brought before his tribunal for trial.

"But his high office imposed the necessity of making a decision, and he could not escape from it. His DUTY was before him. It must either be accomplished or betrayed.

"God has erected the throne of conscience in every heart. The thoughts of man either accuse or excuse him.

"At one time Pilate asked in despair, 'WHAT IS TRUTH? If thy own own priests condemn thee; if they who claim to know the one true God, the God of justice and mercy, reject the doctrine that thou teachest, how am I, a poor heathen, to blame if I prefer self-interest to conscience?'

"But this miserable sophistry had no real hold upon his better judgment. He went out directly, and repeated his persuasion of Christ's innocence.

"To no purpose did he take water and wash his hands in the presence of the multitude. To no purpose did he protest unto them, saying, 'I am innocent of the blood of this just person, see ye to it.' He had the authority and he could have prevented the deed. He did not do so; he consented to it. Jesus suffered under Pontius Pilate. He rose again the third day. He shall come again to be judge of quick and dead. Pilate shortly after fell into disgrace. Some atrocious cruelty caused him to be cited before Cæsar. The Emperor died before he got to Rome. He was sent into exile to Vienne, in Gaul, and there, Eusebius, the Christian historian, tells us, he died by his own hand, '*out of vexation for his many misfortunes!*'"

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Extracts.

Passion Plays.

It is the practice now, at the time when the sacred act is being solemnised of that Saviour's death who is the Liberator of our race, to exhibit plays to the people little differing from those ancient theatricals (of heathenism). To say nothing more, shameful enough may whoso hears of it account the fact, that plays should be performed in connection with a subject serious above all others. There Judas is made the subject of laughter by uttering the silliest of speeches whilst he is betraying Christ. There the disciples are (exhibited as) running away, with the Roman soldiers in pursuit of them, not without the laughter both of the actors and spectators. There is Peter cutting off the ear of Malchus, whilst the multitude applaud the deed, as though the Saviour's capture were thereby avenged. And, a little afterwards, he who had fought but now with so much vigour, is represented as denying his Master through fear of a little silly maid, whilst the crowd are making themselves merry with the maid's inquiries and the apostle's denials. In the midst of all these merry-makers, and in the midst of so much laughter and so many absurdities, Christ alone is represented serious and stern. But though trying to elicit sorrowful emotions, yet, somehow or other, not on that occasion only, but even at His sacrifice, He (*i.e.*, the man who represents him) only cools and chills those feelings—a fact reflecting great impiety and criminality, not so much upon the beholders and the actors, as upon the priesthood who manage the affair.—*Ludovicus Vives in Augus. Civ. Dei,* lib. viii. c. 27.

The Christology of the Targums.

Extracts from ancient Jewish Commentaries and Paraphrases upon passages in the Old Testament applied by Ancient Rabbins to the Messiah.

For many ages, the hope of a coming Messiah was the hope of the whole Jewish nation. When Christianity was established, it was upon the basis of this ancient hope, which rested on the Hebrew Scriptures. In the fact of this expectation, Jews and Christians were entirely agreed; both believing in the Messiah; the Christians in a Messiah who had already come, the Jews with equal confidence in a Messiah whose coming was yet future. The Jewish religion being a hereditary religion, transmitted from early ages through successive generations, there was no opportunity nor occasion to lose sight of this great leading fact. And although they denied that Jesus of Nazareth was the Messiah, none of them thought of questioning the truth that a Messiah was promised by God Himself from the beginning of time. This hope was the theme of the poets and patriots of Israel. It gave meaning to countless ceremonies of the Mosaic ritual. It sustained their fainting spirits in the midst of captivity and misfortune. It nerved them to contemn the yoke of their oppressor, and to resist even

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unto death, and to the utter overthrow of their temple and commonwealth.

To all countries of the world whither they were scattered, they carried this precious hope, and so late as the year 1180, it was formally placed by Maimonides among the thirteen fundamental articles of the Jewish faith in these words:—

"*I believe with a perfect faith in the coming of Messiah, and though He may tarry, nevertheless I will look for Him every day until He comes.*"

It was about the year 1140 when some of the Jews, weary with long waiting, began to question whether Messiah would ever come. Rabbi Joseph Albro was among the first who openly denied that the belief in Messiah's coming was a fundamental doctrine of Judaism. Since then, many Jews have embraced his opinion, that "there is not in the law nor in the prophets, any prophecy that necessarily showeth anything regarding the coming of Messiah; for all of them can be interpreted (according to their several places), concerning the times they refer to."

Modern Jews are therefore disinclined to speak of the coming of Messiah, and treat the subject as one of no importance. We have heard in a Jewish synagogue a discourse intended to show that the prophecies which are usually referred to Christ should be applied to the Jews as a nation. Many Jews at the present day have become yet more sceptical. A conference of rabbis held in Cincinnati, it is reported, laid down principles denying both miracles and prophecy, rejecting all faith in sacrifice, or in a Messiah, and omiting all reference to either in their manuals of worship.

To recall the memory of the early faith of the children of Israel, it is only necessary to refer to the ancient writings of their rabbis and interpreters. And first among these may be mentioned the Chaldee Targum, or commentaries upon the books of the Old Testament. Written at a very early period, without reference to Christianity, such is the Messianic feeling with which they are pervaded, that they contain no less than seventy-two references to the coming Deliverer of Israel, who is uniformly denominated the Messiah. Indeed, so full of this thought was the ancient Hebrew mind that the idea of Messiah and His coming is frequently introduced in passages which do not properly refer to this subject; but this fact only shows the great importance attached to this doctrine by the ancient Jews. And though, doubtless, they have not quoted all the Messianic prophecies, they have certainly quoted enough to show that they understood all the more important passages that Christians quote from the Old Testament on the subject of the coming of Messiah, in precisely the same manner as Christians *now* understand them.

For the convenience of the inquiring Jewish or Gentile student, the above-mentioned passages from the Targums, together with the Scriptures on which their comments were founded, have been collected together, and translated into English, by Robert Young of Edinburgh, whose collection we here present to the reader.

For the information of the general reader, it is proper to say that in consequence of their long captivity in Babylon, the Hebrew tongue, the vernacular of the Jewish nation, became corrupted, and was partially forgotten by them. When they returned to Jerusalem, after seventy years of intercourse with foreigners, it was found necessary, in reading from the book of the law in the ears of the multitude, to explain the sense in the Chaldee tongue; and from that time on, the impurity of the language spoken by the Jews rendered such exposi-

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tions necessary. And these expositions and interpretations from time to time were gathered together under the name of Targums, or Chaldee Paraphrases.

The Targums upon different portions of the Scriptures were the work of different hands, and were prepared at various times. Their precise dates are disputed. The general opinion has been that, of the three Targums on the law, that of Onkelos was written forty years before Christ, that of Pseudo-Jonathan five hundred years after Christ, and that of Jerusalem about a hundred years later. The Targums on the prophetical and historical books are attributed to Jonathan Ben-Uzziel, A.D. 40, and the Targums on the books of Ruth, Esther, Solomon's Song, Ecclesiastes, Lamentations, and Chronicles, to Rabbi Joseph the Blind, about A.D. 600.

Recent critics question the accuracy of these dates; but no one disputes that the Targums were the productions of very ancient *Jewish* writers, and that they expressed the ancient belief of the Jewish nation. As a record of that belief they may be useful to confirm the faith of those who have believed in "Him of whom Moses in the law and the prophets did write," and also to recall the recollections of this ancient hope to those who, though of the seed of Abraham according to the flesh, have not yet learned to trust in Him to whose coming the fathers looked forward, and for which the faithful yet hope and wait.

ONKELOS.

GENESIS XLIX. 10.

The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be.

TARGUM.

There shall not pass away one exercising rule from the house of Judah, nor a scribe from his children's children for ever, until that Messiah shall come, whose is the kingdom, and to Him shall the people listen (or be obedient).

NUMBERS XXIV. 17.

I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

TARGUM.

I shall see Him, but not now: I shall behold Him, but He is not near: when a King shall arise from Jacob, and Messiah be exalted from Israel, then He shall kill the great ones of Moab, and He shall rule over all the children of men.

THE JERUSALEM TARGUM.

GENESIS III. 15.

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

TARGUM.

And it shall come to pass when the children of the woman shall labour in the law, and perform the commandments, they shall bruise

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and smite thee on thy head and shall kill thee, but when the children of the woman shall forsake the precepts of the law, and shall not perform the commandments, thou shalt bruise and smite them on their heel, and hurt them; but there shall be a remedy for the children of the woman, but for thee, O serpent, there shall be no remedy, for hereafter they shall to each other perform a healing in the heel, in the latter end of the days, in the days of King Messiah.

GENESIS XLIX. 10–12.

The Sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be. Binding His foal unto the vine, and His ass's colt unto the choice vine; He washed His garments in wine, and His clothes in the blood of grapes. His eyes shall be red with wine, and His teeth white with milk.

TARGUM.

There shall not cease kings from the house of Judah, nor scribes teaching the law from his children's children, until the time that King Messiah shall come, whose is the kingdom, and to Him are all the kingdoms of the earth to be subjected. How fair is King Messiah, who is hereafter to arise from the house of Judah! He girdeth up His loins, and goeth forth to battle against His foes, smiting kings with [their] princes, reddening their rivers with the blood of their slain, and whitening His valleys with the fatness of their strength, His garments are dipped in blood, He is like to the treader of grapes! How fair are the eyes of King Messiah to look upon! More beautiful than the vine, purer than to behold with them the uncovering of nakedness, and the shedding of innocent blood, His teeth are more skilful in the law than to eat with them deeds of violence and rapine. His mountains are red with vines, and the wine-presses with wine, His hills are white with enclosures of corn and flocks of sheep.

EXODUS XII. 42.

It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations.

TARGUM.

It is a night to be kept and established for the deliverance which is from before the Lord in the bringing out of the children of Israel free from the land of Egypt. For there are four nights written in the book of [memorials] remembrance. The first night was when the Word of the Lord was revealed on the world to create it. The world was without form, and void, and darkness was spread over the face of the deep, and the Word of the Lord was shining and enlightening, and He called it the First Night. The second night was when the Word of the Lord was revealed to Abraham between the parts (Gen. xv. 10), when Abraham was a hundred years old, and Sarah was ninety years old, to establish that which the Scripture said, "Is it possible that Abraham, a son of a hundred years, should beget? or that Sarah, a daughter of ninety years, should bear?" Was not our father Isaac thirty and seven years old at the time when he was offered up upon the altar? depressed and made low were the heavens, and Isaac saw their foundations, and his eyes were darkened from the sublimity, and he called it the Second Night.

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The third night was when the Word of the Lord appeared against the Egyptians at midnight, the right hand was slaying the first-born of the Egyptians, and his left hand delivering the first-born of Israel, to establish that which the Scripture saith, "Israel is my son, my first-born," and he called it the Third Night. The fourth night shall be when the world shall arrive at its end to be dissolved, the cords of the wicked shall be consumed, and the iron yoke shall be broken, Moses shall go forth from the midst of the desert, and King Messiah from the midst of Rome [or from the midst of the high place], the one shall speak on the top of the cloud, and the other shall speak on the top of the cloud, and the Word of the Lord shall speak between them both, and they shall go forth together: this is the passover-night before the Lord, to be kept and established by all the children of Israel after their generations.

NUMBERS XI. 26.

But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the Spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

TARGUM.

But two men were left in the camp, the name of the one of them was Eldad, and the name of the second was Medad, and the Holy Spirit rested upon them. Eldad was prophesying, and he said, "Behold Moses the prophet, the scribe of Israel, shall be gathered from the world, and Joshua Bar Nun, his disciple, shall minister in the camp after him." Medad was prophesying, and he said, "Behold the quail ascendeth from the sea, and shall be meat to the children of Israel:" then both of them prophesied together, and they said, "In the end of the heel of days, Gog and Magog and their army shall ascend against Jerusalem, but by the hand of King Messiah they shall fall, and seven years of days shall the children of Israel make fires from instruments of war, to the forest they shall not go out, and the tree they shall not consume." Now they were of the seventy wise men, and the seventy wise men went not out from the tabernacle while Eldad and Medad prophesied in the camp.

NUMBERS XXIV. 7.

He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

TARGUM.

Their King shall arise from their children, and their Redeemer from among themselves, and he shall be among them, and He shall gather for them their captivity from the provinces of their enemies, and their children shall rule over the nations; yea, He shall be stronger than Saul who spared Agag, king of the Amalekites, and the kingdom of King Messiah shall become great.

JONATHAN BEN UZZIEL.

SONG OF SOLOMON I. 8.

If thou knew not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed the kids beside the shepherds' tents.

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TARGUM.

The Holy One, blessed be He! said to Moses the prophet, it is required of them that they do away the captivity, that the assembly which is like to a fair virgin whom my soul loveth, walk in the path of the righteous, that she order the prayers according to the mouth of her princes, that she guide her offspring, and that she teach her sons, who are like to the kids of the goats, to go to the house of the congregation, and to the house of inquiry. And in this righteousness they shall be sustained in the captivity until the time that I shall send King Messiah, and He shall conduct them into rest to their dwelling-places, namely, to the house of the sanctuary which David, and Solomon, and the shepherds of Israel, do build for them.

SONG OF SOLOMON IV. 5.

Thy two breasts are like two young roes that are twins, which feed among the lilies.

TARGUM.

Two deliverers shall there be to deliver thee, Messiah, Son of David, and Messiah, Son of Ephraim, who are like to Moses and Aaron, the sons of Jochebed, who were as two fair gazelles that are twins, and they fed the people of the house of Israel, in their righteousness, forty years in the wilderness, with manna, and with fat fowls, and the waters of the well of Miriam.

SONG OF SOLOMON VII. 13.

The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.

TARGUM.

And when it shall be the good pleasure of the Lord to redeem His people from captivity, it shall be said to King Messiah, Now the end of the captivity is come, and the righteousness of the righteous smelleth sweet before me, as the smell of balsam, and the wise men of the generation are established at the gates [of the place] of inquiry, labouring in the words of the scribes, and the words of the law. Arise, now, receive the kingdom, which I have laid up for thee.

SONG OF SOLOMON VIII. 1-4.

O that thou wert as my brother, that sucked the breast of my mother! when I should find thee without I would kiss thee; yea I should not be despised. I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate. His left hand should be under my head, and his right hand should embrace me. I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please.

TARGUM.

And at that time shall King Messiah be revealed to the congregation of Israel. Then shall the children of Israel say to Him, Come, be thou with us for a brother, and we will go up to Jerusalem, and we will suck with thee the meanings of the law, even as a suckling sucketh the breasts of its mother; for all the time that I was wandering beyond my own land, when I remembered the name of the great God, and gave

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up my life for the sake of His Godhead, even the people of the land did not despise me. I will lead thee, O King Messiah, and I will bring thee to the house of my sanctuary, and Thou shalt teach me to fear before the Lord, and to walk in His ways, and there will we keep the feast of Leviathan, and we will drink old wine, which has been reserved in its grapes since the day that the world was created, and [we will eat] of the pomegranates, [for these are the] fruits prepared for the righteous in the garden of Eden. The congregation of Israel said, I am chosen above all people, for I have bound the tephillim on my left hand, and on my head, and the mezuzah is fixed on the right-hand side of my door, the third part of which is over against my bedchamber, so that the demons have no permission to hurt me. King Messiah shall say, I adjure you, O my people of the house of Israel, wherefore do ye contend against the people of the land, [desiring] to go out of captivity? And wherefore do you rise up against the army of Gog and Magog? Tarry ye a little till the people be consumed who have gone up to wage war against Jerusalem, and afterwards the Lord of the world will remember unto you the mercies of the righteous, and it shall be pleasure before Him to redeem you.

ECCLESIASTES I. 11.

There is no remembrance of former things; neither shall there be any remembrance of things that are to come, with those that shall come after.

TARGUM.

There is no memorial of the former generations, and also to the latter [generations] which shall be hereafter, there shall be no memorial of them with the generation which shall be in the days of King Messiah.

ECCLESIASTES VII. 24.

That which is far off, and exceeding deep, who can find it out?

TARGUM.

Behold, now, it is far off from the children of men, to know that all that has been from [the beginning of] the days of the world, also the secret of the day of death, and the secret of the day that King Messiah shall come; who is he that shall find it out by wisdom?

ISAIAH IV. 2.

In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely, for them that are escaped of Israel.

TARGUM.

At that time the Messiah of the Lord shall be for joy and for glory, and the doers of the law for magnificence and for praise, for them that are escaped of Israel.

ISAIAH IX. 6.

For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

TARGUM.

The prophet said to the house of David, For to us a child is born, to

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us a son is given, and He shall receive the law upon Him to keep it, and His name is called from eternity, Wonderful, Counsellor, Mighty God, Continuing forever, The Messiah: for peace shall be multiplied upon us in His days.

Sieges of Jerusalem.

PROBABLY no capital city of equal consequence was ever taken and retaken so many times as Jerusalem. We have no record of the date of its foundation; yet its subsequent history is one of continual conquests and continual restorations; and it is no doubt owing to these changes that the ground of the modern city is in many places thirty feet above the level of the old, and that the valleys, which formerly intersected its divisions, are now filled to their summits with soil and *débris*.

The following are the principal sieges and conquests which the metropolis of Palestine has undergone, not including, however, various brief capitulations during the Maccabean and later Syrian disturbances:—

BEFORE THE CHRISTIAN ERA.

Joshua,	1425 B.C.	Nebuchadnezzar,	587 B.C.
David,	1048 „	Ptolemy Soter,	320 „
Shishak,	974 „	Antiochus Epiphanes,	170 „
Joash,	839 „	Pompey,	63 „
Assyrians,	771 „	Crassus,	54 „
Pharaoh-Necho,	610 „	Herod,	37 „

AFTER THE CHRISTIAN ERA.

Titus Vespasian,	70 A.D.	Salah-ed-din,	1187 A.D.
Adrian,	135 „	Turks,	1217 „
Chosroes,	614 „	Crusaders,	1229 „
Heraclius,	628 „	Turks,	1244 „
Omar (Saracens),	637 „	Selim,	1517 „
Seljouk Turks Afsis,	1077 „	Bonaparte,	1799 „
Afdal, vizier of Egypt,	1098 „	Mahomet Ali,	1832 „
Godfrey of Bouillon,	1099 „	Turks,	1840 „

Photograph of New York.

THIS city contains about a thirty-eighth part of the whole population of the Union, and there are more people within ten miles of this church than in any one of thirty-two States of the Union. The growth of New York is enormous. In 1800, it had a population of 60,000; in 1871, nearly a million.

DESTITUTION AND DIFFICULTIES.

There are 20,000 more women than men in New York, and consequently 20,000 women who can never be married, unless they emigrate.

There are 70,000 children who attend no schools, and of those 30,000 are vagrants. It is from this vast street nursery that the criminals are constantly recruited. A great deal is being done for these children, but a very great deal more must be done. The Sunday-school is a most important agency, but it meets with great difficulty on account of the mixed character of the population. There are more Irish in New York than in Belfast, and more Jews than in all Palestine.

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TENEMENT HOUSES.

In 15,000 houses there is an average of seven families to each house. The Seventeenth Ward has one-fortieth of the area of the city, and one-tenth of the population. 4000 houses in it contain 95,000 inhabitants, of whom 14,000 are children. It has the great honour of being the banner ward for children.

In the Eleventh Ward, the population is at the rate of 290,000 to the square mile, giving sixteen square yards to each. In no other city is the population so closely packed. One house in the Sixth Ward contains 360 persons; 97 men, 90 women, and 112 children were found in one house 25 by 100 feet; another house had 287. In many rooms of 8 by 10 or 10 by 12 there were living 5 to 7 adults of both sexes. There is a cellar population of 20,000, and of these cellars 400 were wholly below the street level, with neither light nor air. He had visited them, and been almost suffocated and nauseated in a very short time. In one room, 10 by 14, 25 men and women slept.

THE DEVIL'S AGENCIES.

Other powerful agencies of the devil have to be encountered. There are 7000 rum-sellers, and but 700 ministers and missionaries! The saloons of this city, placed in a row, would extend eleven miles. Growing mainly out of this traffic there were 87,000 arrests in the year, of which ten per cent. were for crimes, and 15,000 were women.

LICENTIOUSNESS.

The police return 2100 abandoned women, which is far below the mark. There are 6000 bad houses, of which 100 are first-class, and several are dance and music saloons, whose business is to allure to destruction.

AMUSEMENTS.

Man must have amusement and recreation, and he (Mr. M.) enjoyed them as much as anybody; but he did not let the devil take the management of his amusement. There are seventy theatres and theatrical saloons, frequented by 50,000 respectable supporters, and 200,000 of the lower class. Seven millions are expended annually in these amusements, while 40,000 men and women know not where or how to get their next meal.

LICENTIOUS LITERATURE.

There are a dozen papers in the city of New York that are doing more to ruin souls than all the Bibles are saving. They vitiate the whole nature, and leave their readers an easy prey to the most shocking vices and crimes.

CONCLUSION.

There are 380 Protestant churches, with seats for 350,000, but a great number of these are of no use to the masses, and there are not 200,000 persons in these churches on any one Sunday.

There is more spent in New York in drink, which does only evil, than all that is spent in moral and religious efforts, not only in the city but the country; more on actors and actresses than on ministers and missionaries.—*G. M. Mingins, in the National Agitator.*

A Church-Auction.

Though Henry Ward Beecher's salary for the ensuing year is raised to 20,000 dols. and the assistant pastor receives 2200 dols., the following from the *New York Sun*, giving an account of the sale of pews in his church, will be sufficient to show how easily a much larger sum is raised than is needed to

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meet this outlay. We cannot help feeling, however, that the direction of James, chap. ii. 1–6, is not easily harmonised with such a procedure as is described.

The pews in Plymouth Church, Brooklyn, were sold by auction last evening. The sale, which was in the church, was attended by over two thousand persons. The pulpit lacked its usual floral decorations, and two small tables flanked the sacred desk. At twenty minutes past seven, the Rev. Henry Ward Beecher mounted the stand followed by the officers of the church. During the delay that followed, the assemblage showed their impatience by the stamping of feet and clapping of hands. At length Mr Beecher rapped three times on the desk to secure silence, and said that the rumour that he contemplated a trip to Europe was false. He hoped that the rumour would not depreciate their price of pews. He also counselled good feeling among the contestants for pews, and introduced Mr Pillsbury as the auctioneer. "Mr Pillsbury," said the reverend joker, "came late; but he lives in New Jersey, and, although he had to come through a very tempting locality, I believe he is perfectly sober." The multitude laughed at the joke, as they were in duty bound. Mr Beecher smiled condescendingly, and gave way to the blushing auctioneer, who advanced to the sacred desk, and fired off the following vocal volley in the manner of his Chatham Street fellow-craftsmen.

"Ladies-and-gentlemen-the-terms-of-this-sale-will-be-found-on-the-back-of-the-diagrams-Payment-must-be-made-within-thirty-days-or-will-be-considered-void-So-much-for-a-preamble-now-let's-fire-ahead-How-much-for-a-first-choice?-talk-lively-how-much-is-bid?-Two-hundred-and-fifty-I-hear-two-fifty-fifty-fifty-do-I-hear-any-more?-Three-hundred-fifty-four-hundred-Do-I-hear-the-fifty-Twenty-five-over-there-in-the-corner-and-here-I-get-the-fifty-here-in-front-of-me-Seventy-five-five-hundred-five-twenty-thirty-forty-fifty-do-I-hear-any-more?-Going-going-five-sixty-seventy-eighty—Gone—Mr-Henry-C.-Bowen-is-the-purchaser-at-five-hundred-and-eighty-dollars."

Mr Pillsbury was exceedingly voluble, and interspersed his chatter with jokes. As a pew-seller he rivalled Dr Underwood as a pool-seller.

The second choice was knocked down to H. W. Sage at 470 dols., and the third to D. B. Howard at 460 dols. Shakspeare Howard, who had been an excited bidder from the start, secured the fourth choice for 420 dols. H. B. Claflin paid 435 dols. for the sixth choice, and Henry C. Bowen, of the *Independent*, invested 405 dols. in a second seat.

The first hundred choices of pews ranged from 580 dols. to 300 dols., the prices gradually depreciating as the desirable seats were taken up. The average of prices was about 10 per cent. higher than that of last year. The sale did not terminate until late.

The aggregate sale amounted to 58,634 dols. At half-past eleven o'clock but three pews remained unsold, and the attendance having dwindled to about thirty persons, the sale was declared closed.*

Religious Flippancy.

Mr Beecher has been making a striking speech on the Pilgrim Fathers and the Devil. Of the former he did not speak with the unqualified appro-

* We give the above as a specimen of the utter worldliness into which the Church is falling. We have seldom read anything more revolting, more profane, and more unchristian than the scene described above. It is as striking an illustration of the third chapter of second Timothy as we have seen. The Church of Rome, with all her extortions and profanities, does not equal this. Mr Beecher's church has become a house of merchandise.—Editor.

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bation which usually marks the orations delivered on "Forefathers' Day;" the latter he extinguished—by denying his existence. The Pilgrims, according to their eloquent descendant, brought with them a number of European prejudices, including a belief in the existence and power of the evil one. "In our modern times," said Mr Beecher, "we have gone free from that superstition. We of New York know there is no such being." Mr Henry Rogers, in an essay as instructive as it is amusing, tells a good story which might be commended to Mr Beecher's attention. A Scotch "natural," who professed to have often met the evil one, was asked by the essayist if he had never used his privilege to tell him that some of the young folks were doubtful of his existence altogether. "That have I," was the answer of poor Dandie; "and it's amaist the only time I ever saw a giggle on his face. 'Ay, ay,' says he, 'that is just what I tell them mysel'; and they speak as if I bid them, puir unconscious fules! It's at times ane o' my delights now to hear them saying there's nae sic thing as the de'il, while I am just at their elbows, and hae put that very lie into their mouths.'" There is an awful stroke of humour in the advice to deny his existence being given, of all places in the world, at New York.

Exodus of Jews from Alsace.

UNDER the title of *Les Exiles Voluntaires,* M. Isidore Cahen, a well-known writer, contributes an interesting article to the *Archives Israelites* respecting the recent exodus from the annexed manufacturing town of Bishwiller, in Alsace:—"The spectacle," he says, "was interesting and fortifying to see these Jewish communities abandoning their homes in order to preserve their French nationality: and that in the centre of Europe—a civilised Europe, as we are told in history. Driven in a body from Spain, our fathers carried into the East and to America their industry and their initiative genius; driven from France by the Edict of Nantes, the Protestants took with them into Germany and England the fruits of their savings and the resources of their laborious activity. In 1872 the world is called upon to witness a similar phenomenon. The *élite* of the industrial population of Alsace, and particularly the Jews, are emigrating—abandoning the east to establish themselves in the west and centre of France. In this case, however, there is no question of religious persecution nor of national banishment; the Prussian Government, which has annexed Alsace and Lorraine, is not hunting the inhabitants from their homes; they leave of their own free will, determined not to remain under a domination which has been established by mere force, nor to be borne down by foreign bondage; they are resolved to *remain French,* and, as the conqueror decrees that those who wish to retain their nationality shall establish their domiciles on French soil, they leave the territory recently annexed by Prussia to do so."

Poetry.

RACHEL'S TEARS.

"Quorum morte doluit
Rachel, jam non doleat;
Causam luctus habuit,
Causam risus habeat,

Et quos vix mors tenuit
Vita jugis teneat
Et quam flere decuit,
Nunc ridere deceat."—*Old Hymn.*

On Ramah's heights a voice is heard,
The voice of one that weeps alone;
A mother's woes that voice has stirred,
A mother's heart is in that moan.

For her lost children Rachel weeps,
And who this mother's tears shall stay?
On Ramah's hill her watch she keeps,
A lonely mourner night and day.

In Ramah Rachel weepeth still,
Refusing to be comforted;
Her sons the prey of every ill,
Lost, slain, or into exile led.

In every clime her children roam,
In every realm their ashes lie;
Without a city or a home,
They weep, they wander, and they die.

Thus saith the Lord, refrain thy voice
From weeping, and thine eyes from tears;
Thy mother's heart shall yet rejoice,
And sing through everlasting years.

Thy wandering sons shall yet return,
Thy lost ones shall be found again;
O tender mother, cease to mourn;
Rachel, thine eyes from tears refrain.

Once more thou yet shalt clasp thine own;
With them thou shalt rejoice and sing;
Thy grief a winter past and gone,
Thy joy an everlasting spring.

NOTICE.

All readers of this Journal are most earnestly requested to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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